

The University of Chicago

PROVERBS AND PROVERBIAL
PHRASES IN THE GERMAN WORKS
OF ALBRECHT VON EYB

A DISSERTATION SUBMITTED TO THE FACULTY OF
THE DIVISION OF THE HUMANITIES IN CANDIDACY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF GERMANIC LANGUAGES AND LITERATURES

1942

By
MURRAY AIKEN COWIE

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I should like to express my deep appreciation to Professor John G. Kunstmann, who suggested this study and whose constant advice and guidance have been invaluable. I also wish to thank Professor Helena M. Gamer for reading the manuscript. May this work be an exemplification of Eyb's proverb: "Wann wo der schuolmaister guot ist / mag der schuoler nichts pöses vom jm gelernen." (No. 234.)



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INTRODUCTION

Albrecht von Eyb (1420-1475) has been the object of considerable investigation during the last fifty years. His position as one of the first German humanists was established by Max Herrmann in his comprehensive study of Eyb's life and works, published 1893. In 1890, Herrmann published a critical edition of Eyb's Ehebüchlein and the drama translations (Bacchides, Menaechmi, Philogenia).¹ The most recent study of Eyb's literary works is that of J. A. Hiller, published in 1939, where Eyb's indebtedness to the Middle Ages is clearly brought out. Eyb's language has been the subject of two investigations.² Eyb's position as the first German translator of Plautus has been considered in the excellent study by Günther, in the less valuable dissertation by Fey, and in the almost worthless study by O. Taege.³

Max Herrmann (pp. 100 ff.) has reprinted three of Eyb's early Latin works: Tractatus de speciositate Barbare puellule, Appellacio mulierum Bambergensium, and a Latin letter of Eyb's. Of Eyb's major Latin work, Margarita poetica (1472), only one excerpt, the Latin eulogy on Bamberg, has been reprinted.⁴ Of Eyb's two German works, Ehebüchlein and Spiegel der Sitten (to which are attached the drama translations), Herrmann has reprinted the Ehebüchlein and the drama translations. There is no modern edition of Spiegel der Sitten. This handbook, published in 1511, after Eyb's death, was published at the request of Bishop Gabriel

¹All works are cited according to the shortened forms given in the Bibliography. The Ehebüchlein and the drama translations are cited as I and II respectively of Herrmann's Deutsche Schriften des Albrecht von Eyb.

²Rudolf Wessely, Ueber den Gebrauch der Casus in Albrechts von Eyb deutschen Schriften, Diss. Berlin (Berlin, 1892), and A. E. Rosendahl, Untersuchungen über die Syntax der Sprache Albrechts von Eyb. I. Der zusammengesetzte Satz (Helsingfors, 1895).

³O. Taege, Die Älteste deutsche Plautusübersetzung (Danzig, 1887).

⁴William Hammer, "Albrecht von Eyb, Eulogist of Bamberg," Germanic Review, XVII (1942), 1 ff.

von Eyb, the nephew of Albrecht, by Johann Huff, canon of the cathedral at Eichstätt. Incidentally, Huff sends the book to the press with the following proverbial expression, "Nun ... hab ich, als man spricht, den segel dem wind beuolhen vnd solch puoch Johann Rynnman zuo Augspurg ... beuolhen zuo drucken." (Cf. II, V ff., No. 249.)

The proverbial content of Eyb's German works has been almost entirely neglected. Fey (pp. 31 ff.) and Günther (pp. 15 ff.), in discussing Eyb as a translator, list a few proverbs and proverbial expressions. Herrmann (p. 392) notes a few proverbs and remarks that Eyb has created "eine Fundgrube alter deutscher Weisheit." The large proverb collections have almost without exception passed by Eyb entirely. Eiselein appears to be the only one to list proverbs from Eyb, from the drama translations exclusively, and Wander copies most of Eiselein's references, adding a few of his own from the drama translations.

We possess few proverbs collections in German from the fifteenth century; Seiler, Deutsche Sprichwörterkunde, pp. 99 ff., lists five, of which the largest and most important is the Proverbia communia sive seriosa (ca. 1465), contemporary with Eyb. Apart from the collections of Klapper and Eberth from Freidank and Brant, listed in the Bibliography, we possess no modern collections from fifteenth century authors. Some annotated editions of German authors of the fifteenth century, notably Wiessner's edition of and commentary on Heinrich Wittenwilers Ring, a veritable treasure-trove for the folklorist, have made a beginning. My collection, based on all of Eyb's German works, Ehebüchlein (1472), Spiegel der Sitten (1474), and the drama translations, attached to the latter, is an attempt to bridge part of the gap existing between Zingerle's collection of Middle High German proverbs and the large numerous proverb collections of the sixteenth century, most of which have been re-edited in modern editions.

The arrangement of my collection is based on that recommended by F. Seiler in Deutsche Sprichwörterkunde, pp. 148 f. The proverbs are listed alphabetically under key-words, which are underlined. Where Eyb's spelling differs from that of modern German, the latter has been followed. Each proverb is followed by the page or folio of the work cited. After the locus are grouped the collections in which the proverb and its parallels are found. Wander, as the standard reference work, is cited first;

the other collections follow in alphabetical order, cited according to the shortened forms given in the Bibliography. This arrangement is varied only when it seemed advisable to quote references to collections in the paragraph containing the discussion. Here, Eyb's original source is given first, whenever known. Classical Latin, medieval Latin and Middle High German parallels follow; then the modern German form is cited, if there is one. As far as possible, all parallels have been listed chronologically, with the dates of the works or authors from which they have been taken. In quotations from Wander, his sources are dated when they are first quoted and only occasionally after that, as the same sources appear time and again.

For practical reasons, I have not used the term "proverb" in its narrow technical sense (Cf. Seiler, Sprichwörterkunde, pp. 1 ff. and Taylor, p. 3); thus I have been able to include proverbial phrases or allusions, apothegms, maxims and a few didactic statements. There are approximately sixteen apothegms, maxims and didactic statements (Nos. 1, 4, 12, 29, 35, 80, 90, 94, 152, 153, 181, 192, 193, 203, 258) and 55 proverbial phrases and allusions (Nos. 10, 11, 14, 27, 28, 30, 43, 54, 57, 59, 76, 78, 92, 116, 117, 128, 138, 155, 176, 177, 178, 179, 198, 201, 206, 210, 213, 225, 228, 229, 231, 232, 233, 235, 238, 239, 248, 249, 259, 261, 266, 268, 271, 272, 276, 279, 289, 290, 291, 294, 297, 301, 302, 307, 315).

While the form of Eyb's proverbs has not been considered in this study, it is interesting to note that Eyb occasionally makes use of a rhymed version, e.g. No. 3: "Die alten geben das guot, die jungen geben den muot"; No. 173a: "Ich sag dir nette märe: der seckel ist vns nit swäre"; No. 272: "Da wöllen wir essen vnd trincken, das wir mit der zungen hincken."

The sources of Eyb's proverbs are varied. In the main, they conform to the usual sources of proverbs, i.e., the Bible, classical and patristic authors, or they are genuine native proverbs. This, indeed, is only what one would expect from a clergyman and one of the first German humanists. There are 56 Biblical proverbs, of which twenty-six (Nos. 13, 37, 67, 73, 96, 112, 131, 135, 142, 150c, 157, 172, 187, 189, 190, 202, 204, 207, 208, 261, 263, 264, 265, 269, 297, 313) are translations from the Vulgate; thirty are suggested by passages in the Vulgate (Nos. 9, 18, 23, 29, 33, 44, 81b, 85, 110, 117, 123, 134, 141, 150ab, 169, 170,

171, 185, 209, 215, 228, 246, 247b, 255, 258, 270, 273, 274, 280, 283).

Eyb translates ninety-one proverbs from Plautus and Philogenia, distributed as follows: Philogenia 37, Bacchides 30, Menaechmi 19, Poenulus 2, and one each from Querolus (attributed by Eyb to Plautus; see p. 106), Cistellaria, Mostellaria. For all proverbs from Plautus, I have given the Latin original in the discussion. As we have not yet received Max Herrmann's promised edition of Philogenia, by Ugolino Pisani (fl. 1430-1440; cf. II, XV) and no other edition exists, I have been able to quote only those original passages from Philogenia which Eyb has included in his Margarita poetica. Eyb also uses thirty-one proverbs or proverbial phrases in the drama translations to explain or paraphrase the Latin original (Nos. 11, 15, 25, 28, 52, 53, 111, 116, 132, 136, 143, 174, 177, 199, 212, 214, 217, 219, 220, 231, 232, 235, 248, 266, 271, 279, 283, 285, 296, 305). A few of the more striking examples follow: No. 11: "Du mugest nit öpfel essen," for eunuchum esse te audivit (Philogenia); No. 111: "Ich komme zuo rechter zeit, als wenn der hagel schlecht in die stupffeln," for Menaechmi, ll. 464 f.: edepol venio adversum tempori: observabo, quid agat, hominem. No. 116: "Es ist ... guot schlaffen auf gantzer heüt," to explain Menaechmi, l. 978: verbera ego odi; No. 174: "Als der windt gee, also kere er den mantel," to explain Bacchides, l. 662: utcumque res sit, ita animum habeat. I agree with Max Herrmann, p. 392, when he sums up Eyb's use of proverbs in his drama translations in these words: "Wo er (Eyb) nicht glatt für das römische ein deutsches Sprichwort einsetzen konnte, da hat er wenigstens gestrebt, dem fremden Satz durch kernig volkstümliche Uebersetzung einen originalen Anstrich zu geben."

In his Rhebüchlein and Spiegel der Sitten, Eyb translates fifty-eight proverbs from classical sources. I list these sources alphabetically, together with the total number of proverbs attributed to each by Eyb and (in parentheses), the number of ascriptions found to be correct, followed by the number of ascriptions which I was unable to trace or to check. Eyb cites twenty-two sources.

Apuleius	2 (2.0). But see below.	Horace	2 (1.1).
Avianus	1 (0.1).	Juvenal	1 (1.0).
Cato	1 (1.0).	Macrobius	1 (0.1).
Cicero	7 (4.3).	Ovid	6 (5.1).
Epicurus	1 (1.0).	Plutarch	1 (1.0).

Ptolemy	1 (1.0).	Socrates	3 (3.0).
Pythagoras	1 (1.0).	Solon	1 (1.0).
Quintilian	2 (2.0).	Terence	4 (3.1).
Sallust	3 (3.0).	Tiberius	1 (1.0).
Seneca	15 (10.5).	Valerius Maximus	2 (2.0).
Simonides	1 (0.1).	Virgil	1 (1.0).

As indicated below, Eyb derived many of his classical proverbs from Burlaeus. For the rest he used his own MSS (Cf. the contents of his library below). The ascription to Tiberius derives from Suetonius (No. 123); the ascription to Plutarch comes from Erhart Gross, probably through Jerome (No. 233). Eyb quotes a passage from Apuleius, but falsely ascribes it to Plautus (No. 164); he got the other Apuleius ascription from Burlaeus (No. 194). Burlaeus was also the immediate source for the proverbs from Cato, Epicurus, Ptolemy, Pythagoras, Quintilian, for one from Seneca, three from Socrates and one each from Solon and Terence. In addition, Eyb quotes four other proverbs from Burlaeus without specific source. Eyb thus gains fifteen of his classical proverbs from Burlaeus. Of fifty-eight ascriptions, I have been able to verify forty-four; I was unable to locate the others.

Eyb also cites a number of proverbs and proverbial phrases (24) from the Church Fathers. Since the writings of the Church Fathers are very numerous and because of the fact that Eyb gives no exact references, I was unable to check these sources thoroughly. Herrmann, pp. 371 ff., remarks that Eyb may have had at one time a MS of patristic quotations but he was unable to find one. On pp. 373 f. Herrmann quotes one example of a false ascription to Ambrose and remarks that there are many others. Of twenty-four ascriptions to patristic sources, I have been able to verify nine; they are distributed as follows:

Ambrose	6 (3.3).	Eusebius Cesariensis	1 (0.1).
Anselm	1 (0.1).	Gregory	3 (2.1).
Augustine	3 (2.1).	Isidore	2 (0.2).
Bernard	1 (0.1).	Jerome	3 (2.1).
Chrysostom	4 (0.4).		

Herrmann (pp. 84-94, 142-161) has listed the MSS in Eyb's library; we find that he possessed MSS of most of the classical authors cited above. Eyb possessed complete MSS of Terence, Valerius Maximus, and two books of quotations which contained selections from about forty authors, of whom Herrmann lists only a few, including Horace, Ovid, Cicero, Macrobius and Apuleius. In later years he acquired MSS of Plautus, Juvenal and selections from Ovid, Petrarch, Jerome and Theophrast (whence Eyb may have

taken No. 289). He also possessed a copy of Philogenia and two other neo-Latin comedies. Herrmann (p. 191) mentions that Eyb had a copy of Petrarch, De remediis vtriusque fortunae, and (pp. 191; 272, n. 1), that Eyb used the writings of Burlaeus. It is possible that some of the ascriptions which I was unable to verify may have come from one or the other of the two books of quotations, where, indeed, they may already have been falsely ascribed.

The last group of proverbs to be considered is the group containing what appears to be native German proverbs. For these I have found no Biblical, classical or patristic sources. They seem to have been drawn from oral tradition. Eyb occasionally gives us a hint that he is quoting a native proverb by introducing it with "Die man auch nennet" as in No. 55a or with "Als man sagt" (No. 279), or "Man spricht" (No. 284), or "So man dir vil verhaisset" (No. 306). He also specifically indicates that he is using a proverb as in No. 314: "Die weisen sprechen in jren sprichworten"; cf. the discussion in No. 245. These proverbs are fifty-two in number. I list ten examples, each of which is the earliest version so far recorded in German: No. 25: "Diszer bischof weyhet nit allwegen!"; No. 27: "Du sagest von plawen enten, die auf holtz schuohen geen"; No. 36: "Vnd gut teütsch mit jm reden, das er mich musz vernemen"; No. 43: "Es sein enten tädig"; No. 53: "Mein sun hat yetzund mit mir gehabt ain fasznachtpyl"; No. 116: "Es ist ... guot schlaffen auf gantzer heüß"; No. 156: "Sy (die pawren) sind gemainlich über ainen laist geschlagen"; No. 213: "Du wöllest mir sagen, was die rüben gelten?"; No. 231: "Weit hindan ist für die schüss guot"; No. 235: "Sie ... gebieten vmb sich, als wären sy der schulthaisz."

Eyb is, as far as I have been able to determine, the first to use the word "Stockfisch" (No. 259) in the sense of "fool" or "lazy person." Likewise he seems to be the first to use the phrase "Grillen im Kopf haben" (No. 108) in the sense of "to be queer."

Eyb's use of proverbs appears to be twofold: first, to give German equivalents for Latin proverbs and to explain his Latin original by the addition of proverbial material and, second, to give point to his moral arguments by recapitulating in a short, easily remembered form the lessons he has been expounding. For these purposes he has used 355 proverbs, thirty-eight of which I

have incorporated as sub-sections and additional references to the 317 numbered proverbs. The distribution is as follows: the drama translations, Bacchides, Menaechmi and Philogenia, 149 proverbs; Ehebüchlein, 38 and Spiegel der Sitten, 168. Of these 355 proverbs, 134 are first recorded examples in German. The following are first recorded examples of translations of proverbs from classical sources, the Bible or the Church Fathers: Nos. 4, 5, 7, 21, 22, 24, 31, 38, 48, 58, 60, 63, 66, 74, 75, 77, 78, 89, 98, 100, 101, 103, 104, 108, 122, 125, 126, 128, 139, 140, 144, 147, 151, 152, 153, 155, 159, 168, 182, 183, 188, 194, 195, 196, 197, 198, 202, 204, 211, 221, 226, 229, 230, 238, 239, 243, 246, 247, 248, 250, 257, 260, 263, 267, 268, 269, 273, 275, 281, 283, 287, 288, 289, 290, 291, 292, 295, 297, 309, 311, 315, 316. The following are first recorded examples of genuine native German proverbs: Nos. 3, 15, 19, 25, 27, 28, 36, 43, 53, 54, 58, 65, 84, 91, 111, 116, 117, 127, 130, 132, 136, 154, 156, 177, 179, 184, 199, 200, 213, 214, 217, 220, 225, 231, 232, 235, 242, 244, 245, 249, 259, 266, 271, 272, 277, 284, 286, 296, 300, 302, 306, 314.

Future investigations of earlier fifteenth century authors will undoubtedly uncover earlier examples and additional parallels. The fact that I have been able to discover in the German works of Albrecht von Eyb 134 proverbs which are, as far as I have been able to ascertain, the earliest formulations of these proverbs in German, attests to the possibilities and to the value of such investigations.

ALPHABETICAL LIST OF PROVERBS

A

1. Sy sölleln jn selbs nit allain leben / sunder och den andern zuo nutz. (S.d.S. fol. 112a.)

Seiler, Lehnsprichwort, I, 189.

Eyb attributes this maxim to Cicero, and Seiler quotes it from De offic. 1. 22: Non nobis solum nati sumus. Eyb may also have had in mind Rom. 14: 7: Nemo enim nostrum sibi vivit, et nemo sibi moritur.

2. a) Dz nyemant so alt ist / er getraw noch ain iar zuo leben (als Tullius spricht. (S.d.S. fol. 61b, 141b.)
b) Als Tullius vnd Seneca schreiben, Es sey niemant so alt, er gedenck noch ein iar oder ein tag zuleben. (I, 25, 33-34) Wander, I, 51, 19; 28. Apperson, p. 450. Otto, p. 316.

Eyb's source is Cicero, De sen. vii. 24: nemo est tam senex qui se annum non putet posse vivere. Cf. also De sen. ii. 4, cited by Otto. Freidank appears to be the earliest to express this thought in German, "ein valscher trost ist uns gegeben: wir waenen alle lange leben." Loewer, p. 37, says that Freidank's source is Isidore, Sent. 735 C: licet vita ista brevis sit, moras tamen sibi fieri creditur.

3. Die alten geben das guot, die jungen geben den muot. (II, 61, 7-8)

Wander, I, 57, 39. Zingerle, p. 13.

Eyb inserts this proverb into his translation of Bacchides, after l. 1206. When we recall that "Rat" and "raten" originally had the meaning, "to provide the things necessary for life in general," (DW, VIII, 157), we notice that Eyb's proverb is identical in meaning to the modern German form, quoted by Wander, "Die Alten rathen und die Jungen thaten."

4. Der mensch ye ölter er ist / ye vollkommenlicher soll er sein / vnd ain yede zeyt darinnen er nicht pesser wirdet / soll er achten für ain verlorne zeyt. (S.d.S. fol. 139b.)

Eyb ascribes this statement to Jerome. It may be based on Jerome, Ep. lli. 3: senectus vero--rursus admoneo--eorum,

qui adolescentiam suam honestis artibus instruxerunt et in lege domini meditati sunt die ac nocte, aetate fit doctior, usu tritior, processu temporis sapientior et veterum studiorum dulcissimos fructus metit. Otto, p. 317 cites a similar statement from Cicero, De sen. viii. 26: ut et Solonem versibus gloriantem videmus, qui se cotidie aliquid addiscentem dicit senem fieri, which Eyb may have seen quoted by Burlaeus (1275-1337), p. 22. Erasmus quotes a variant from Plato: consenesco quotidie addiscens aliquid; cf. Suringar, p. 64. Eyb's formulation of this sentiment appears to be the earliest in German. Cf. Wander, III, 42, 133 for a modern parallel.

5. Nu merck ich, das kain alter für kain torhait hilfft. (II, 88, 7)

Wander, I, 59, 7. Apperson, p. 228. Handschin, p. 12. Sandvoss, p. 10, 1. 72. Seiler, Lehnsprichwort, I, 94. Thiele, p. 293.

Eyb inserts this proverb into his translation of Menaechmi, after l. 568. This appears to be the earliest instance of the proverb in German. Thiele quotes the positive form from Luther, "Alder hilfft fur torheit." Eyb's version has a special meaning not contained in the modern "Alter schützt vor Torheit nicht," Wander, I, 60, 21, i.e. Eyb says that no age helps, while the later versions limit themselves to old age.

6. Fürwar, das alter gibt pösen lon, es bringet mit jm pöse gesellschaft, das ich in ain tag nit ertzelen möchte. (II, 97, 6-8)

Wander, I, 60, 26. Sandvoss, p. 9. Seiler, Lehnsprichwort, I, 95.

This is Eyb's translation of Menaechmi, l. 758 f.: ut aetas mala est; mers mala ergost nam res plurimas pessumas, quom advenit, fert. The closest parallel is found in Burkhard Waldis, as quoted by Sandvoss:

das sprichwort sagt, es sei das alter
ein schweres mass vnd böses malter,
denn on die jar so bringt es sust
sorg, kranckheit, mühe vnd gross vnlust.

The modern version, as found in Wander, is "Das Alter bringt traurige Gefährten mit."

7. Und ist kain alter zu vil wer da lernen wil. (S.d.S. fol. 141a.)

Wander, II, 1238, 6. Otto, p. 118.

Eyb attributes this proverb to Ambrose; it occurs in Ep. xviii. (Migne, PL, XVI, 1015): Verum certe est quia nulla aetas ad perdiscendum sera est. Cf. Ehebüchlein, p. 50, ll. 20 ff.: "Es ist ein grooszere schande, so einer im alter nichts kan, dann so er etwas will lernen." Heinrich Wittenwiler (ca. 1430), uses a paraphrase in his Ring, ll. 3213-15:

Doch ist böser, wann ein man
Pei alten zeiten nicht enkan
Und im auch lernen nicht enwil.

Eyb's formulation appears to be the earliest in German.

8. Nu ain andre welt vnd andre gewonhait. (II, 24, 3-4)
Seiler, Lehnsprichwort, I, 96; II, 91. Taylor, p. 150.

This is a translation of Bacchides, l. 437: Alii, Lyde, nunc sunt mores; Seiler lists various Latin versions. It corresponds to the modern "Jedes Land hat seine eigene Sitte" and is related to the humanistic Quot regiones, tot mores which is an imitation of Qualis grex, talis rex (Taylor, p. 150).

9. So er den anfang hat gefunden sol er bedencken das ende.
(S.d.S. fol. 106a.)

Wander, IV, 1176, 235. Büchmann, p. 41. Eberth, p. 32. Handschin, p. 91. Otto, p. 287. Schulze, p. 102. Seiler, Lehnsprichwort, I, 97. Zingerle, p. 28.

Werner,¹ p. 15, quotes a close medieval Latin parallel from the early fifteenth century: Cum res incipies, finem perpendere debes. Eyb's proverb differs slightly in form from the modern German, "Was du tust, so bedenke das Ende," which is based on Ecclus. 7: 40. Another variant, with a change in meaning, is "Wie der Anfang, so das Ende," which Jerome uses in his Ep. lxix. 9: Quale principium, talis est clausula. Seiler quotes the well-known maxim from chapter 103 of the Gesta Romanorum (fourteenth century): Quidquid agis, prudenter agas et respice finem, which is based on the Ecclesiasticus passage. This Latin version was very popular as a motto; cf. Le Clercq, pp. 52, 66, 67. Zingerle quotes a close parallel from Muskatblut (ca. 1400-1450), "Waz du anhebest, denke uff das leste."

10. Du yssest alltag ain prot dreier schuoh brait vnd waist noch

¹J. Werner, Lateinische Sprichwörter und Sinnsprüche des Mittelalters (Heidelberg, 1912).

nit, wie du anklopfen solst! (II, 31, 5-7)

This is a literal translation of Bacchides, ll. 580-81: comesse panem tris pedes latum potes, fores pultare nescis. The Latin expression refers to a stupid, foolish person; I have been unable to find a similar meaning for the German expression. The first part of Eyb's translation may be a reference to the proverb, quoted by Wander, I, 482, *361, from Eiselein and Sandvoss, "Er kann mehr als Brot essen," i.e. "er weiss es auch zu verdienen." Wander, I, 93, *7, quotes, "Man muss besser anklopfen," without source, but it does not seem to apply here.

11. a) Wann man hatt ir gesagt, du mugest nit ßpffel essen. (II, 150, 24-25)

b) Gedenck, das du mugest ßpffel essen vnd nit der seyest, als man hatt gesagt. (II, 156, 1-2)

Wander, I, 107, 51; 109, *110. Borchardt-Wustmann, pp. 18 ff.

Borchardt-Wustmann derive this expression from the "Biblical" apple of Paradise and, used in the negative, it means to have no desire for love. The DW, I, 533 quotes a Middle High German use which explains the phrase:

Minnet einer niht, man giht,
daz er niht apfel ezzen mac.

Herrmann, p. 394, quotes the original Latin from Philogenia, ... eunuchum esse te audivit ... Egon eunuchus? Res ipsa experietur. We note here Eyb's skilful use of a popular German phrase to convey unmistakably the meaning of the Latin.

12. Es spricht Ambrosius allso. Nyemant wirdet arme geboren / sunnder nach der geburt wirdet man arme. Armuot ist nicht ausz natur / sunder ausz beduncken. (S.d.S. fol. 139a.)

The second part of this passage is from Ambrose, Ep. 1xiii (Migne, PL, XVI, 1265), Non ergo naturae paupertas, sed opinionis est. I have been able to find a parallel to this didactic phrase in the chapter on Epicurus in Burlaeus, p. 274, which may have influenced Eyb: Nemo ita exit de vita tanquam intravit. Knust, in his notes, quotes the following parallel from Seneca, Ep. 22. 2: Nemo tam pauper vivit quam natus est.

13. Da fuor so musz der man mit gesehenden augen blind sein vnd unrecht haben. (I, 30, 16-17)

Wander, I, 179, 282. Büchmann, p. 50. Eiselein, p. 45.

Handschin, p. 14. Schulze, p. 148. Seiler, Lehnspruchwort, I, 103. Zingerle, p. 107.

Eyb attributes this proverb to Ovid, but it is undoubtedly of Biblical origin, based on Matt. 13: 13; cf. Ps. 113: 5. The earliest form known in German is that of Heinrich von Rugge (ca. 1191), quoted by Büchmann: "Wir sin mit sehenden ougen blind."

14. Mein knecht pentz ist geleich triefenden augen: wann kain mensch hat gern triefend augen, aber so er sy hatt, so kan er nitt gelassen, er musz dartzuo greiffen. (II, 47, 8-10) Apperson, p. 196. Taylor, p. 126.

This is a literal translation of Bacchides, ll. 913-15 and seems to have as its basis the saying of popular medicine "Never rub your eye but with your elbow" as quoted by Apperson.

B

15. Mein herr ist gen pad gangen, jm sol wol getzwagen vnd gescho-
ren werden! (II, 82, 27-28)
Wander, I, 220, ll. Handschin, pp. 16, 70. Richter, p. 14.
Risse, p. 225.

Eyb inserts this proverb after Menaechmi, l. 445 and it refers to the custom of going to the bath-houses of the Middle Ages. It has also a figurative meaning, related to "einem das Bad richten, bereiten" (DW, I, 1069), "to get the better of, to put one over on someone." It has this meaning also in Handschin's quotation from Hans Sachs:

Ich wil im also kemmen und streln,
Das im in keinem bad ist worn
So wol gezwagen und geschorn. (p. 70)

16. Wie habt ir mir heüt meinen palge erwäschen! (II, 92, 31) Schrader, p. 505.

This is Eyb's very free paraphrase of Menaechmi, l. 666: Cum viro cum uxori di vos perdant. He replaces the Latin phrase with a more common but equally familiar German one. DW, I, 1087, quotes a similar phrase, "ee das ich dir den palg erplew," and DW, VII, 1534, "einem den pelz waschen, (ihn abstrafen, ausschelten)."

17. Seneca spricht / so die zen / mund vnd pauch erfüllet sein /
mögen die augen nit erfüllt werden / (S.d.S. fol. 38a.)
Wander, I, 245, 24; 246, 49. Apperson, p. 195. Borchardt-

Wustmann, p. 28. Seiler, Lehnsprichwort, I, 63. Taylor, p. 130.

This is a somewhat expanded version of the common proverb, "Die Augen sind grösser als der Bauch." I did not find it in Seneca.

18. a) Vnd spricht Gregorius / ain mensch der sein hoffnung setzett in zergengliche ding / der thut als ainer / der on grund in ain fliessendes wasser pauwet / (S.d.S. fol. 29b.)
 b) Ein yetzliche hoffnung in den menschen ist kurtz vnd vallende vnd wirt geleycht dem gepeuoe auff dem sand; Aber die hoffnung in got geschicht auff ein hertten felsz vnd ist bestendig vnd feste. (I, 24, 26-29)
 Apperson, p. 71. Borchardt-Wustmann, p. 403. Büchmann, p. 48. Risse, p. 226. Schulze, p. 147. Seiler, Lehnsprichwort, II, 170.

Both passages are elaborations of the biblical phrase, "to build one's house on the sand or on the rock" (Matt. 7: 26). The first passage is found in Gregory, Moralium liber, xxii (Migne, PL, LXXVI, 213): Quasi in aquis enim defluentibus fundamentum ponere est in rebus labentibus spei fiduciam velle solidare stante enim in perpetuum Deo, transeunt omnia. The second passage, from the Ehebüchlein, is a translation from Petrarch's De remediis, p. 712: non est aedificandum in arena, sed in petra. Omnis spes de homine brevis et caduca est. Filiij igitur tua spe delusi, ponent in Deo spem suam.

19. Geleicherweysz / so ain paum wirdet beschnitten / meeren sich die oste des paumes. (S.d.S. fol. 93b.)
 Wander, I, 281, 211.

This may be the first appearance in German of this proverb, if, indeed, it be a proverb. Wander quotes only one variant, without source, and I have been unable to find any others.

20. So aber der paume on die wurtzelen auff steigt / muosz er bald zuo vale kommen / wann wo nit grund ist / mag nichts bestendigh sein / (S.d.S. fol. 10b.)

Although the image is different here, the thought is the same as that expressed in No. 18 above. Eyb attributes it to Gregory, but I have been unable to locate it.

21. Es reisen yetz die pleter--beleibst du drey tag hye, so werden auff dich fallen die paume mitt den wurtzelen. (II, 79, 31-32)

Wander, I, 394, 18. Otto, p. 140. Seiler, Lehnspruchwort, I, 110.

This is Eyb's translation of Menaechmi, ll. 375-76: folia nunc cadunt, praeterea si triduum hoc hic erimus, tum arbores in te cadent. Both Otto and Seiler quote this passage from Plautus as proverbial. According to Seiler, it means "this is only the beginning, worse is yet to come." Wander quotes, "Nach den Blättern fallen die Bäume," from Henisch and Eiselein. The latter quotes Eyb, whose formulation appears to be the oldest in German.

22. So ist dem nichts mangelen, der nichts begert. (I, 90, 1)
Wander, I, 292, 19.

Eyb probably based this proverb on Burlaeus, p. 136: Nichil amittit qui nichil habet, et parum eget qui parum cupit. Eyb's use of this proverb appears to be the earliest in German. Cf. No. 109.

23. Wer sich aber nit will benuogen an dem, das er hat, wer der-
selb ein herr uober die welt, dennoch muost er arm vnd ellend
sein. (I, 36, 30-32) (S.d.S. fol. 14a.)
Wander, I, 294, 3; 4. Apperson, p. 112. Handschin, p. 18.
Schulze, p. 51. Seiler, Lehnspruchwort, II, 44. Zingerle,
p. 120.

Eyb may have based his passage on Psuedo-Seneca, De quattuor virtut, fol. 7b, as cited by Knust, in his edition of Burlaeus, p. 275: Si cui sua non videntur amplissima, licet totius mundi dominus sit, miser est. Eyb may also have had in mind Prov. 13: 7: Est quasi dives, cum nihil habeat, et est quasi pauper, cum in multis divitiis sit. Seiler connects this with proverbs on avarice.

24. Es ist ain torhait (spricht Socrates) ainem andern zuo pieten
/ der jm selbs nit gepieten mag / (S.d.S. fol. 110b.)

Eyb translates this from the chapter on Socrates in Burlaeus, p. 130: Stultum est autem ut velit quis imperare aliis cum sibi ipsi imperare non possit. Cf. the numerous references in Knust's note. Otto, p. 295, quotes a parallel from Seneca, De ira, ll. 15. 14: Nemo autem regere potest, nisi qui et regi, with the information that it is a saying of Solon in Diogenes Laertius. Cf. Seiler, Lehnspruchwort, I, 107. Eyb's formulation of this sentiment appears to be the earliest in German.

25. Nyme es zuo dir! diszer bischof weyhet nit allwegen! (II, 115, 21-22)

Eyb inserts this proverb into his translation of Menaechmi, after l. 1142. It is quoted by Eiselein, p. 79, from Eyb, and Wander, I, 384, 5, copies Eiselein's reference and does not add any new source. I have been unable to find any parallels. Eyb uses it twice (cf. No. 58). DW, XIV, 652, s.v. "Weinbischof," states that this word became popular at the end of the fourteenth century. The proverb corresponds to the English "Fortune knocks once at least at every man's gate," quoted by Apperson, p. 231, from the year 1567.

26. So schreibt Ambrosius also. O wye gar ain schwäre härbe frucht ist vnkeuschayt / vil pittre dan gallen / erschrockenlicher dann ain schwert / wer sy versuchet den raitzet sy / der sy trincket den tödet sy. (S.d.S. fol. 18b.)

Wander, V, 1006, 18. Handschin, p. 21.

Herrmann quotes this passage in his Einleitung to Ehebüchlein, p. XXXIV, and identifies Eyb's source as the pseud-Ambrosian work, De lapsu virginis consecratae: quam acerbus fructus luxuriae, amarior felle, crudelior gladio (X, 46, Benedictinerausgabe, II, 296). Wander quotes the phrase, "Bitter wie Gall," and Handschin quotes the same phrase from Hans Sachs. The common source of this proverbial phrase in every case is probably Prov. 5: 3-4: Favus enim distillans labia meretricis, et nitidius oleo guttur eius; novissima autem illius amara quasi absynthium et acuta quasi gladius biceps.

27. Du sagest von plawen enten, die auf holtz schuohen geen. (II, 96, 9-10)

Wander, I, 824, *20. Borchardt-Wustmann, p. 59. Handschin, pp. 30, 105. Risse, p. 450.

Eiselein, p. 82, quotes this proverb from Eyb and Wander copies him. The meaning of the proverb is, "you are talking nonsense, telling lies which are most obvious." I have found some parallels from the fifteenth and sixteenth centuries. DW, III, 509, quotes from Brant's Narrenschiff: "Wer jedem narren glauben will, der sagt von blawen enten vil," a phrase missed by Eberth in his collection, and Murner's Von dem grossen Lutherischen Narren (1522), l. 3156: "Es sein alsamen nur blaw enten, Das die pfaffen hon erdacht." For the six-

teenth century we also have Hans Sachs, quoted by Handschin, "Von plaben enten sagt er her" and "Nach guckgu und nach bluwen endten." Cf. No. 43. "Auf Holzschuhen gehen" is a phrase which Eyb uses elsewhere (cf. No. 127). It is also proverbial. DW, IV, 1780, quotes the following from Nigrinus (1570): "das doch so grob auf holtsschen geht," and gives as the meaning "to speak clearly, right out."

28. Er saumet sich nit in der krausen: der poden ist jm am liebsten, so er den sihet. (II, 84, 10)

Eyb inserts this proverbial phrase, similar in meaning to our "Bottoms up!" into his translation of Menaechmi, after l. 469. The first part of his phrase means, "he wastes no time in his drinking" (krausen=Krug). DW, II, 210, gives an example from Geiler von Keisersberg: "sie hörent nit uf zu saufen, sie sehent dan der kanten den boden." Cf. the modern German, "Bis auf den Boden!"

29. Wer pösz ist hilft nit die guothait der öltern / vnd wer guot ist dem schadet nit poszhait der öltern / (S.d.S. fol. 110a.)

This appears to be based on Ezek. 18: 20: anima quae peccaverit ipsa morietur, filius non portabit iniquitatem patris, et pater non portabit iniquitatem filii: iustitia iusti super eum erit, et impietas impij erit super eum. I have not found any parallel for Eyb's formulation of this thought. Seiler, Lehnsprichwort, II, 147, quotes a proverb which is opposite in meaning to Eyb's, "Wie die Eltern geartet sind, so sind gemeiniglich die Kind."

30. Was man gibt mit vnwillen ist gleich aim prot mit kleien. (S.d.S. fol. 17a.)

This seems to be a proverbial phrase, although I have found no parallels. It is the opposite to the saying about the cheerful giver, II Cor. 9: 7: hilarem enim datorem diligit Deus.

31. Waistu nit ye öffter das wasser des prunnen wirt geschöpft / ye pesser vnd leütrrer sich begibet das wasser / (S.d.S. fol. 15a.)

Wander, I, 490, 7 ff.

I was unable to locate this saying in Ambrose, to whom Eyb ascribes it. As none of Wander's sources are earlier than Henisch (1616), we may well have here the earliest version of this proverb, which in modern German runs, "Brunnen,

die stets gebraucht werden, haben immer frisches Wasser."

32. Schreibt Ambrosius ... vnnnd gibt des beyspile vnd exempel / nyemandt sucht ainen lauterer prunnen im kot. (S.d.S. fol. 105a.)

I have not been able to find a parallel for this phrase which is a circumlocution for an useless undertaking. I have been unable to locate this passage in Ambrose. Cf. No. 146.

D

33. Die demütigen werden erhöht in dem hymel / vnd die hoffartigen genydert in die hellen. (S.d.S. fol. 18b.)
Büchmann, p. 37. Eberth, p. 51. Handschin, pp. 26, 32.
Schulze, p. 158. Seiler, Lehnspruchwort, I, 151.

This Biblical proverb was very common during the Middle Ages. Schulze gives many examples from older literature; it is based on Matt. 23: 12, Luke 14: 11 and, which Schulze does not indicate, Prov. 29: 23. Eberth quotes a contemporary version from Brant and Handschin a later version from Hans Sachs. To these should be added Wittenwilers Ring, ll. 4911 f.

Won der sich höchst, der kumet nider,
Und, der sich nidert, der get wider.

34. Die kunst ist ain tugend / aber demütikaiteit ist ain muoter vnd behuterin aller tugenden. (S.d.S. fol. 10b.)
Wander, I, 570, 14. Seiler, Lehnspruchwort, II, 95.
Cf. No. 80.

35. Ptolomeus spricht / wer under den weisen der demütigst / ist / wirt geschätzt für den weisten. (S.d.S. fol. 9b.)

Eyb translates this maxim from the chapter on Ptolomeus in Burlaeus, p. 372: Qui inter sapientes humilior est sapientior existit. This Ptolemy was a famous astronomer, who lived ca. 150 A.D.

36. a) Darnach zuo jm geen vnd gut teütsch mit jm reden, das er mich musz vernemen. (II, 84, 15-16)
b) Ich will teütsch vnnnd mit offen Worten mit dir reden. (II, 126, 6-7)
Wander, I, 577, *6 f. Borchardt-Wustmann, p. 89. Eberth, p. 83. Risse, p. 368.

Eyb inserts the first quotation into Menaechmi after l. 472; the second is from his translation of Philogenia. This is the earliest reference I have found for "deutsch

reden" meaning "to speak right out"; DW, II, 1046, gives many examples of this use, the earliest of which is Brant, Narrenschiff (1494), also quoted by Eberth, "und sag dir tüttsch, wie ich das meyn" (83, 21).

37. Der tag des herren wirt kommen als der dieb bey nacht. (S.d.S. fol. 70b.)

Wander, I, 594, *255. Büchmann, p. 71.

The second part of this translation of I Thess. 5: 2 has become a proverbial phrase.

38. Alte ding vnd gewonhait sein vast krefftig. (S.d.S. fol. 122a.)

This appears to be a variant of the proverb, quoted by Otto, p. 359, si usus magister et optimus and from Caesar, De bello civ. ii. 8. 3: ut rerum omnium magister usus. I have not found any German parallels.

39. Do wüschet Socrates sein haubt vnd sprach gedultiglich / ich hab wol gedacht das nach solchem tondern würde kommen ain solcher regen / (S.d.S. fol. 37b.) (I, 50, 13-14)

This anecdote of Socrates' quarrel with his wives appears to have become popular. Eiselein, p. 122, quotes the story without a source and Wander, I, 672, 1, cites Eiselein. Eyb undoubtedly copied his version from the Grisardis of Erhart Gross,¹ who in turn may have obtained it from Jerome, Adv. Iovin. ii (Migne, PL, XXIII, 291): Quodam autem tempore cum infinita convicia ex superiori loco ingerenti Xantippae restitisset, aqua perfusus immunda, nihil amplius respondit, quam capite deterso: Sciebam, inquit, futurum ut ista tonitrua imber sequeretur. Eyb could also have obtained the story from Burlaeus, p. 116: Sciebam, inquit, quod ista tonitrua pluvia sequeretur, but, as his wording follows Gross almost exactly, this is not likely. Knust, in his note to this passage, shows the popularity of the story. It was used by Erasmus, Pauli and Abraham a Santa Clara. Bolte, in his edition of Schimpf und Ernst (Berlin, 1924), II, 366

¹Ph. Strauch, "Grisardis von Albrecht von Eyb," ZfdA, XXIX (1885), 373 ff. Herrmann, pp. 301 ff. disproves Eyb's authorship of Grisardis, although admitting (pp. 307, 311), that Eyb used it in compiling his Ehebüchlein. Strauch meanwhile discovered Erhart Gross as the author of Grisardis (ZfdA, XXXVI [1892], 241 ff.) and on p. 245 states that Eyb copied from Gross. The date of Grisardis is 1436.

gives additional references.

40. Dein petz hat sein lieb in das hertz geschrieben vnd wirt dich ewig lieb haben vnd dreü jar nach deim tode. (II, 138, 10-11)

Wander, III, 178, *15. Sandvoss, p. 57.

Wander quotes this passage from Eyb, as does Eiselein, p. 428. It is undoubtedly related to the legal formula, "Jahr und Tag soll ewig gelten," quoted Borchardt-Wustmann, p. 229. Grimm, Deutsche Rechtsaltertümer, 4th ed., I (1899), 307, quotes similar phrases, e.g. "Drei jahr und eines tages" and "sehs manen und dri jar" (Der Renner, l. 14960). In Eyb's use of this phrase, it is a circumlocution for "for ever."

E

41. a) Der ist recht edel der tugenhaftig ist / (S.d.S. fol. 110b.)

b) Wann der ist nit edel der nit tugenhaftig ist vnd nit würrcket guote werck. (S.d.S. fol. 6b.)

Wander, I, 720, 6. Eberth, p. 31. Huth, pp. 99 f. Seiler, Lehnspruchwort, II, l. Thiele, p. 394. Zingerle, pp. 9 ff.

This thought was very common in the literature of the Middle Ages and is recorded in numerous collections of proverbs. Cf. the numerous references to medieval literature and to collections in Wiessner's commentary, p. 167. Vincent of Beauvais (thirteenth century), quotes a similar phrase in De eruditione, p. 81, from Juvenal, Sat. viii. 20: Nobilitas animi sola est atque unica uirtus. Eyb ascribes his version to Sallust, and it may be based on Bellum Jugurthinum, lxxxv: ex virtute nobilitas coepit and haec nobilitas, ... quae ego plurimis laboribus et periculis quaesivi. Wittenwilers Ring, ll. 4420 ff. phrases it as follows:

Niemand sälig wesen mag
Ane tugent, ist mein sag.
Seu geit allain dem adel chraft,
Den sein tugent edel macht.

Wiessner, p. 250, quotes a parallel from MHG Minnereden, "Suszt sin wir ... alle komen von Adam, dasz niemant edel ist besacht dan der, den tugent edel macht." Cf. Eyb's Ehebüchlein, p. 56, ll. 19 ff.: "Wir haben alle von eim menschen Adam ein vrsprung: allein die tugent hat vns vnder-

schaidlich gemacht, vnd wirt der edel geheiszen, des tugenthafftige werck werden gesehen."

42. Discipulus schreibt ... die fraw erpot sich irer vnschuld / das haisse eysen zuo tragen / (S.d.S. fol. 40b.)

Wander, I, 802, *72.

According to Herrmann, p. 362, Discipulus was the Basel preacher Johannes Herolt of the fifteenth century. Wander considers the phrase "heiss Eisen tragen" to be proverbial. It is rather a reference to the trial by fire of the Middle Ages, to prove innocence in cases of adultery. Cf. Grimm, Deutsche Rechtsaltertümer, 4th ed., II (Leipzig, 1899), 573 ff.

43. Es sein enten tädning: ich hab sein nye gedacht. (II, 110, 13)

This proverbial phrase is related to No. 27 and in both instances Eyb is the earliest source I have been able to find. He inserts this phrase into his translation of Menaechmi, after l. 1058. The phrase lives on in Modern German in "Zeitungsente," that is, a baseless rumor (Risse, p. 450).

44. a) Du bist nit anders dann erdtrich vnnd aschen. (S.d.S. fol. 6b.)

b) Allso kompt hofart vnd gloriern des menschen ausz #schen, vnd wirdett wider zu #schen. (S.d.S. fol. 6b.)

Borchardt-Wustmann, p. 325. Büchmann, p. 3. Schulze, p. 13.

The wording of these passages is obviously based on Biblical passages, especially Gen. 3: 19: quia pulvis es, et in pulverem reverteris and Ecclus. 40: 11: Omnia, quae de terra sunt, in terram convertentur. The same thought occurs in Wittenwilers Ring, ll. 4158-59 and especially ll. 4166-67:

Wiss daz du von ertreich pist,
Ze ertreich wirst in chlainer frist!

Gallacher, p. 492, quotes a parallel from Scheidt's Grobianus: "gemacht ausz staub vnd erdt." Cf. also the notes in Wiessner, p. 157.

45. Vnd ist besser, ertzney zupflegen, so der mensch gesundt vnd bey krefft ist, dann so die kranckheit hat uoberwunden die natur. (I, 84, 24-26)

Wander, II, 1585, 90.

This is a translation by Eyb from Burlaeus, p. 210, the chapter on Diogenes: Melius est enim tunc medicum requirere

quam cum naturam exuperavit egritudo, sic ergo est circa anime curam procedendum. This is a variation of the proverbs, "A stitch in time saves nine" and "Prevention is better than cure" (Apperson, pp. 511, 603). Cf. No. 147.

46. Ich wölt ee, das mich solt verslicken das erdtrich. (II, 127, 19)

Seiler, Lehnspruchwort, I, 122.

This proverbial phrase is taken from Eyb's translation of Philogenia. Seiler quotes parallel passages from the Iliad and Aeneid. DW, XII, 1101, cites this phrase, "den das erdtrich lebendig hat verschlickt." Cf. Ps. 105: 17: Aperta est terra et deglutivit Dathan.

47. Anszhelmus schreibt ... so sich ain mensch selbs erkennt / darumb gebruchen sich die kriechen dises worts / gnotosoliton / erkenn dich selbs / sihe dich selb an / (S.d.S. fol. 12b.) Wander, I, 842, l. Büchmann, p. 330. Otto, p. 245. Seiler, Lehnspruchwort, I, 123. Taylor, p. 38.

Büchmann remarks that this phrase was inscribed on the temple of Apollo at Delphi and was ascribed to Thales. He also quotes from Cicero, Tusc. Disp. i. 22. 52: cum nosce te dicit (Apollo), hoc dicit, nosce animum tuum. Seiler quotes from Spervogel, "Er ist ein tore, swer sich nicht selbe erkennen kan," which may be the earliest example of its use in German, and from Freidank, "Swer sich selbe erkennen kan ze rehte, derst ein wiser man." Taylor remarks that this proverb is also ascribed to Chilon, Solon, Bias, Phemonoe, Phanothea and the Delphic oracle. As yet, no one has found which one of these many ascriptions is the correct one. I did not find the phrase in Anselm.

48. Die weyszen essen das sy mögen leben vnd gott dienen / aber der puob vnd lotter lebt das er mög essen vnd verkauffen was er hat. (S.d.S. fol. 37b.) Wander, I, 893, 113. Büchmann, p. 344. Seiler, Lehnspruchwort, I, 127.

Büchmann and Seiler ascribe this proverb to Socrates; it was already popular in classical times. Eyb's paraphrase derives from the chapter on Socrates in Burlaeus, p. 136: Edas et bibas ut bene vivas, non vivas ut tantum edas et bibas. Eyb's formulation of this sentiment appears to be the earliest in German.

49. Maynst du, wir seyen eüwlen geschlecht, das wir alltzeyt sprechen du, du, du? (II, 92, 16-17)

Eiselein, pp. 155 f.

This is Eyb's translation of Menaechmi, ll. 653 f.: Vin adferri noctuam quae "tu tu" usque dicat tibi? Plautus imitates the call of owl which Eyb reproduces in his translation. The word "Eulengeschlecht" appears to be a standard expression; cf. Lexer, I, 1464. Eiselein quotes a passage from Freidank, where people are referred to:

Mich dunket er si iuwelnslaht,
Swer vür den tac nimt die naht.

Eiselein also cites a similar expression from Rollenhagen,¹

Dringt auch das gross eulengeschlecht
Sich in die kirche wider er und recht.

Eyb apparently is using the word in its literal meaning here.

50. Ich bin alle zeit der erst an dem rayen. (II, 68, 26)

Eyb introduces this phrase into his translation of Menaechmi, after l. 105. It appears to be proverbial but I have been unable to find any parallels.

F

51. Es schreibt Petrarcha ... das sie sprechen: "Was vn sauber ist, dem musz man ein farb anstreichen!" (I, 18, 30-31)

This is a translation of Petrarch, De remediis, p. 95: Mos est, foeda coloribus abdere. I have been unable to find an exact parallel in German. It may be related to the proverb, quoted by Wander, I, 927, 14, "Was farbe halten soll, muss man etlichmal tuncken." Eyb's phrase may ultimately go back to Matt. 23: 27.

52. Wann ain leimichs fasz zerbricht bald. (II, 14, 13)

Eyb succeeds very well in rendering the thought of Bacchides, l. 202: scis tu ut confringi vas cito Samium solet. Otto, p. 307, remarks: "Das samische Geschirr war bekannt als billig, aber schlecht und leicht zerbrechlich." This Samian ware was proverbial among the Romans. Cf. von Wyss, p. 28. Eyb's apt translation has, apparently, not become proverbial, as I have not found any parallels.

¹G. Rollhagen, Froschmeuseler, ed. K. Goedeke, in Deutsche Dichter des sechzehnten Jahrhunderts, eds. K. Goedeke and J. Tittmann, VIII (1876), 268, 293 f.

53. Mein sun hat yetzund mit mir gehabt ain fasznachtspyl. (II, 53, 9-10)

Handschin, p. 33.

This is Eyb's paraphrase of Bacchides, l. 1081: ego dare me meo gnato institui, ut animo obsequium sumere possit. We may have in Eyb's version the first use of "Fastnachtspiel" as "jemand zum Narren haben." DW, III, 1357, quotes the following from Wickram's Rollwagenbüchlein (1555): "möcht ir das leiden, so wil ich ein fein fasznachtspiel mit diesem ßden kunden anrichten." The version of Hans Sachs, quoted by Handschin, is contemporary with that of Wickram: "Yeder-mann, wer sie sah, der lacht / Und hetten mit ir ir fasznacht." Herrmann, pp. 376 f., quotes the following as an example of Eyb's skill in translation: qua me causa ludificares? with Eyb's translation: "'ich byn dir guot geweszt zuo ain vasznacht spile,'" and remarks: "dieses führt uns schon deutlich in den Stil der Dramenübertragungen hinüber." We no longer use this phrase in modern German, as the "Fastnachtspiel" has died out.

54. Vnd (wirt) jm kain feder gelassen. (II, 143, 30)

Wander, I, 953, #100.

This phrase is from Eyb's translation of Philogenia. Wander quotes Eyb as his only source for this phrase and I have found no parallels. It is undoubtedly proverbial. Cf. No. 105.

55. a) Mitt zutragen pöser falscher rede / die man auch nennet federleser vnd federleserin. (S.d.S. Vorrede, Ciii, b.)
b) Wie streichet er dich mit der hand, wie klaubt er dir ab die federn! (II, 91, 7-8)

Wander, I, 953, #119; 955, s.v. "Federleser." Borchardt-Wustmann, p. 115. Eberth, p. 85. Handschin, p. 34. Richter, pp. 53 f. Sandvoss, pp. 37, 81. Thiele, p. 155.

The second quotation is Eyb's translation of Menaechmi, l. 626: Bellus blanditer tibi. "Federleser" and "Federklauber" both have the meaning of "Schmeichler." The earliest example of this use is cited by Richter from Der Kanzler (ca. 1300): "Der ahte vederliset wol." Eberth quotes from Brant's Narrenschiff, "Der eyn klubt fädern," (100, 8).

56. Das feuer, sunne, mon vnd der tag: die vier kainen pösern menschen nye haben überscheinen. (II, 16, 27-28)

This is Eyb's translation of Bacchides, ll. 255 f.:
Volcanus, Luna, Sol, Dies, dei quattuor scelestiorem nullum
inluxere alterum. Von Wyss, p. 107, considers this a Latin
 equivalent of the German, "die Sonne sieht Alle und Alles";
 according to him, the Latin phrase was proverbial among the
 Romans. Cf. Otto, p. 327. The proverb ordinarily says
 "Sonne" and "Tag"; here the heaping is caused by the Latin.
 It is no doubt related to the proverb, "Die Sonne bringt es
 an den Tag" which is well known through Chamisso's poem.

57. a) Das nit auf jn werde gedeutet mit vingern / (S.d.S. fol.
 45a.)

b) Vnd zaygen mitt den fingern. (II, 131, 32)

Wander, I, 1204, #192. Borchardt-Wustmann, p. 125. Handschin,
 p. 35. Seiler, Lehnspruchwort, I, 131.

The second proverbial phrase is taken from the transla-
 tion of Philogenia and probably translates some such Latin
 phrase as, digito monstrare or designare, which, according to
 Seiler, was used either for praise or with a derogatory mean-
 ing. Eyb uses both his phrases in the latter sense, as does
 the Bible, e.g., Prov. 6: 13, Isa. 58: 9. Cf. Lexer, III,
 355 ff.

58. Warumb hastu mit zwaien spitzigen vingern darein gegriffen?
 wissestu nit, das der bischof nitt allwegen weihet? (II, 35,
 7-8)

Wander, I, 1024, #194.

This is Eyb's translation of Bacchides, ll. 675 f.: sic
hoc digitulis duobus sumebas primoribus? An nescibas quam
eius modi homini raro tempus se daret? Von Wyss, p. 69, says
 that digitulis ... primoribus is a proverbial phrase. Wander's
 reference is to Eiselein, who quotes the "Volksmund." DW, X,
 2630, has a reference to Stieler (1680), and Kramer (1702);
 we may assume that Eyb's is the earliest recorded example for
 this phrase. The second half of the passage has been mentioned
 before (cf. No. 25); this is another example. Here, we have
 the Latin on which Eyb based his translation; he has succeeded
 in rendering the meaning of the Latin phrase extremely well
 in German.

59. Du hast vnder Xx jarn nit gewalt ains fingers lang, dorst nit
 ainen tritt geen von deim schulmaister. (II, 23, 17-18)

This is Eyb's translation of Bacchides, l. 423: digitum

longe a paedagogo pedem ut efferres aedibus. The use of the phrase "fingers lang" as a degree of measurement was common among the Romans (cf. v. Wyss, p. 71), and is so used in German (cf. DW, III, 1653).

60. Der visch mag nit geleben on das wasser. (II, 143, 26)
Wander, I, 1029, 29. Borchardt-Wustmann, p. 126. Skeat, p. 89.

This proverb occurs in Eyb's translation of Philogenia. It is related to the second half of the proverb quoted by Skeat: "Ne that a monk whan he is cloisterless, Is lykned til a fish that is waterless." Skeat, p. 80, also quotes: "How sholde a fish with-oute water dure?" from Troilus (ca. 1372-1386), IV, 765. Skeat traces the first proverb back to St. Athanasius (373 A.D.). Wander quotes the proverb from Eyb and gives no other source.

61. Vnd spricht Plautus: wer zuschicken wooll haben, der kauff ein schiff oder nem ein frawen: wann nit zwey ding sein, die mere bedoorffen ausszzurichten vnd zu zieren dann ein schiff vnd ein fraw, als das kuontlich sein mag. (I, 18, 17-20)

This is Eyb's translation of Plautus, Poen., ll. 210 ff.:

Ade. Negoti sibi qui volet vim parare,
navem et mulierem, haec duo comparato.
nam nullae magis res duae plus negoti
habent, forte si occiperis exornare,
neque umquam sat istae duae res ornatur
neque is ulla ornandi satis satietas est.

The comparison of a woman to a ship is not uncommon. A ship is usually called "she" and a dressed-up woman is referred to in German as "ein aufgetakeltes Weib" (Schrader, pp. 291-92). Apperson, p. 564, quotes an English variant, dated 1602-03, "a ship and a woman are ever repairing (trimming)."

62. Meinstu, spricht Juuenalis, das ein fraw in yhernia an einem man genuogig sey? vil ee erlangst an ir, das sie sich an einem auge dann an einem manne benuogen liesz. (I, 11, 8-11)

This is translated from Juvenal, Sat. vi. 53 f.: unus
Hiberinae vir sufficit. ocus illud extorquebis, ut haec
oculo contenta sit uno. Handschin, p. 34, quotes a similar sentiment from Hans Sachs:

Vier ding findet man hart, versteh:
Welch fraw vil mann versuchet hat;
Sich dann an eim genügen lat;

This quotation is in the medieval observation of "Fünfzehn Hennen zwingt Ein Hahn und Ein Weib grad so viel Mann," quoted

by Wander, II, 514, 115, from Binder. Cf. Eiselein, p. 272, Zingerle, p. 63 and Wander, II, 264, 73. Cf. also No. 119.

63. Als auch Therencius sagt: die frawen, ee sie sich zieren vnd schmuocken so ist das iar vergangen. (I, 18, 20-22)
Wander, I, 1104, 10.

Otto, p. 27, quotes the following from Terence, Heaut., l. 240: Dum moliuntur, dum conantur (scil. mulieres) annus est; Otto remarks that annus is a hyperbole for "a long time." Eyb's formulation is the earliest in German.

64. Wann ain freyer pettler ist reicher dann ain reicher knecht / die freyhait mag mit kaynem gold betzalt werden / vnnd über trifft allen reichtumb der welt. (S.d.S. fol. 118b.)
Wander, I, 1154, 11; 1155, 18, 27, 29; 1136, 38, 42. Seiler, Lehnspruchwort, I, 132.

This is a combination of two proverbs, quoted by Wander: "Die freiheyte ist vber silber vnd gold" and "Freiheit kann nicht mit Gold aufgewogen werden." Eyb's combination is earlier than either of Wander's examples.

65. a) Als man spricht: nach warmen sumer ist der winter vnleydenlich, vnd nach freuden das trawren. (I, 89, 13-14)
b) Als man spricht / nach warmen tagen ist schedlicher der winter / vnd nach freüden das trauren. (S.d.S. fol. 26b.)
Wander, IV, 605, 1. Seiler, Lehnspruchwort, II, 33.

This may well be the earliest instance of this proverb, contrasting summer and winter with joy and sorrow, in German. It is introduced by the phrase, "Als man spricht," which is an indication that Eyb regarded it as a proverb. The fact that he uses it twice is another indication. Cf. Wittenwilers Ring, ll. 4812-14:

Ob dich der wind mit regen zwing!
Und klumpt der sunnen schein entzwischen,
So macht die fröde mit sorgen mischen.

and Wiessner's commentary, p. 177, where he cites, "Nach regen scheint dy sunn, nach laid klumpt freud vnd wunn," from Monösee-Wiener Liederhandschrift (Mayer und Rietsch), No. 14, 31 f.

66. Als Macrobius leert / ... ain freünd ist landksam zuo gewinnen vnnd bald zu verlieren / (S.d.S. fol. 122a.)
Wander, I, 1178, 137. Apperson, p. 238.

Although Eyb attributes this to Macrobius, in whose works

I did not find the phrase, he may have taken it from the chapter on Socrates in Burlaeus, p. 128: Amicus raro acquiritur, sed cito perditur. Eyb's formulation of this thought appears to be the earliest in German.

67. Wann ain neüer freünd ist als ain neüer vnuergerner wein /
vnd ain alte freündtschaft / ain alter bestendiger wein /
(S.d.S. fol. 126a.)

Wander, I, 1180, 168; 1172, 10. Apperson, pp. 465, 467.
Handschin, p. 38.

This proverb is obviously based on Ecclus. 9: 15: Vinum novum amicus novus: veterascet, et cum suavitate bibes illud.

68. a) Er (Chrisostomus) sagt auch / das ain offner feind pesser
ist vor dem mag man sich hüten / dann ain erdichter freünde
der vil schaden fügen mag. (S.d.S. fol. 124b.)
b) Huote dich vor ain senften freünd mitt süsen worten / ain
guoter freünde zürnet schwäre / (S.d.S. fol. 123a.)

Wander, I, 966, 8. Otto, p. 168. Zingerle, p. 41.

I was unable to check Chrisostomus for Eyb's source, but I have found a close parallel in Jerome, Contra Rufinum, 11 (Migne, PL, XXIII, 478): nisi quod levius est, professum inimicum cavere, quam hostem latentem sub amici nomine sustinere. Eyb seems to have based the second proverb on the following passage from the chapter on Cato in Burlaeus, p. 330: multo melius est quosdam acerbos habere inimicos quam eos habere amicos qui dulces, id est: adulatores videntur. The passage from Cato is based on Cicero, De amic. xxiv.

90. Cf. also C. Selmer, "Eine Pseudoaristotelische Spruchsammlung," PMLA, LVI (1941), 627 ff. (12), "Ainem versüntem veint traw nicht zuwol." -- Inimico tuo reconciliato ne des fidem (pp. 629, 630). The date of the collection is ca. 1412.
69. (Valerius) spricht das ain getretüwer freünde werde in widerwertigkaytt vnnd notdurfft erkannt. (S.d.S. fol. 123a.)
Wander, I, 1178, 132. Handschin, pp. 38, 99. Lennon, p. 51. Otto, p. 20. Sandvoss, p. 40. Schulze, p. 100. Zingerle, p. 39.

This common proverb, which appears in English in the form, "A friend in need is a friend indeed," documented from the thirteenth century (Apperson, pp. 237 f.), is perhaps best known from Cicero, De amic. xvii. 64: Quamquam Ennius recte: Amicus certus in re incerta cernitur. Eyb ascribes

his version to Valerius Maximus and it is found in De amicitiae vinculo, iv. 7: Sincerae vero fidei amici praecipue in adversis rebus cognoscuntur. Eyb may also have been influenced by the chapter on Aristotle in Burlaeus, p. 238: Difficile est in re propria amicos probare, in adversa semper facile. Cf. the numerous references in Knust's footnote and Ecclus. 6: 7: Si possides amicum, in tentatione posside eum, et ne facile credes ei. Wittenwilers Ring, ll. 7538-39, records a similar sentiment:

Den freund man in den nöten mag
Versuoehen bas dann ander tag.

Cf. the notes to these lines in Wiessner's commentary, p. 258, for medieval versions in addition to those quoted in Zingerle.

70. Vnder den freunden seind alle ding gemaine / (S.d.S. fol. 124b.)

Wander, I, 1193, 229; 350; 459. Otto, p. 20.

Otto gives references to Terence, Cicero, and Seneca; Eyb may have obtained his version from Burlaeus, p. 76, the chapter on Pythagoras: Amicorum dicebat omnia esse communia. Cf. Otto, p. 20 for ascription to Pythagoras.

71. Seneca spricht ... alten bewärten fründen ist zuo gelauben als jm selbs (S.d.S. fol. 122a.)

I was unable to locate this passage in Seneca. Otto, p. 23, quotes a parallel from Plautus, Trucul. I. 2. 71: Certe, hercle veterrimus homini optumus est amicus. Wittenwilers Ring, l. 4683: "Den bwärtten (Freund) halt und lass in nicht!" is a close German parallel. This is probably based on Ecclus. 9: 14: ne derelinquas amicum antiquum! Cf. Wiessner's commentary, p. 173 and Schulze, pp. 163 f.

72. Spricht Seneca ... alte freuntschaft ist bestendig als alter wein. (S.d.S. fol. 122a.)

Cf. No. 167. I was unable to locate this phrase in Seneca.

73. Es mag nichts pessers gesein, dann guote freuntschaft, das ich acht für gelück vnd gold. (II, 152, 9-10)

Wander, I, 1179, 153; 164. Handschin, pp. 38, 148. Zingerle, p. 40.

Eyb apparently based this passage on Ecclus. 6: 15: amico fideli nulla est comparatio et non est digna ponderatio auri et argenti contra bonitatem fidei illius.

74. Spricht Seneca ... wann der tischfreund erfindet sich selbs alle tag / ist der wein guot vnd neü / so ist der tischfreund des gleichen. (S.d.S. fol. 122a.)

Apperson, p. 239. Lennon, p. 20. Otto, p. 254. Seiler, Lehnsprichwort, II, 35.

I have not been able to locate this proverb in Seneca's works. Otto quotes Petronius, 38: Scito autem: sociorum olla male fervet, et ubi semel res inclinata est, amici de medio. Lennon quotes a related phrase from Harsdörffer's Schauspiel deutscher Sprichwörter (1641-1649): "... dass ich nicht ein Geniesstisch- uñ Glücksfreund bin. ..." We may see in this proverb a reference to Ecclus. 6: 10: "Es sind auch etliche Tischfreunde, und halten nicht in der Not." Eyb's formulation appears to be the earliest in German.

75. Augustinus schreibt ... wann als die frösch alltzeit quackeln vnd schreien in den unrainen wassern vnd lachen / (S.d.S. Vorrede, Cv a.)

Wander, I, 1229, 7.

Wander quotes, "der frosch lasst sein quacken nit," from Franck (1541). Eyb may have had in mind Augustine, Sermo, viii (Migne, PL, XXXVIII, 68): Habes expressam significatam vanitatem, si attendas ranorum loquacitatem. Eyb's formulation, again, appears to be the earliest in German.

G

76. a) Gee ann galgen vnd erhenck dich! (II, 21, 8) (II, 46, 26) (II, 78, 1) (II, 103, 27) (II, 129, 32)

Wander, I, 1320, *82.

This common expression is a translation of the Latin, in malam crucem ire. Von Wyss, p. 59, remarks that this proverbial phrase was very popular with Plautus and Terence. Eyb translates the phrase from the Latin and it appears to be the accepted equivalent for in malam crucem ire. DW, IV, 1169, quotes a parallel from Steinhöwel, Esopus (1487, printed 1555), "geh an den galgen, du wüste sau" and "gee an den galgen und wird erstochen," from Fastnachtspiele of the fifteenth century. DW, ibid., cites the phrase as a translation of in malam rem (cruciatum) and remarks, ibid., 1172, that the phrase is not common in modern German. Cf. No. 116.

77. Ouidius spricht / die menschen leben ausz raub / vnnd ist der gast nitt sicher vor dem wirt. (S.d.S. fol. 114b.)

This appears to be the opposite of a proverb quoted by Sandvoss, p. 43: "Ein böser gast den wiert ausstreibt." Wander, I, 1347, 3 quotes a similar expression. I have found no exact parallel for Eyb's quotation, which he translates from Ovid, Metamorphoses, i. 144: Vivitur ex raptō; non hospes ab hospite tutus. Cf. Seneca, De ira, ii. 9. 2.

78. Ich byn zuo ainer vnrechten zeyt geboren; mich verdreisset, das ich lebe! (II, 32, 25-26)

Wander, I, 1384, 14; *35.

This is Eyb's translation of Bacchides, l. 615: postremo id mi est quod volo ego esse alius. Eyb may have been influenced by Job 3: 3: Pereat dies in qua natus sum, et nox in qua dictum est: Conceptus est homo, or Job 3: 11: Quare non in vulva mortuus sum? Egressus ex utero non statim perii? This appears to be the first instance of the phrase, "zur unrechten Zeit geboren," in German.

79. a) Wo gedult ist, do ist leicht, alle ding zuleiden. (I, 51, 34)

Wander, I, 1403, 58; 1406, 123 f. Otto, p. 134.

b) Ain gedultig mensch überwindt sein feinde / gedult leidet gütlich alles übel / wer gedultig sein mag / dem mag nyemant^o schaden / (S.d.S. fol. 36a.)

Wander, I, 1406, 122; 1408, 6. Apperson, p. 485. Handschin, p. 43. Seiler, Lehnsprichwort, II, 43. Zingerle, p. 47.

The thought that patience was a remedy for many things was common in classical and medieval times. It is also found in the Bible, II Tim. 2: 12. Seiler quotes from Ovid, Rem. 521: Posse pati facile est, tibi ni patientia desit.

Zingerle, p. 47, quotes, "Gedult verwindet groze not, hore ich die wisen sagen," from Müglin. To this should be added the following lines from Heinrich Kaufringer¹ (ca. 1472):

Gedultigkait jnn leyden ist
Grösser uil, als man da list,
Dann totten haissen auffstan
Oder ander solich zaichen tun.

The sentiment expressed in Eyb's proverbs was popular as a

¹"Inedita des Heinrich Kaufringer," ed. H. Schmidt-Wartenberg, Germanic Studies, III (Chicago, 1897), 49, ll. 135 ff.

motto; cf. Le Clercq, pp. 47, 51, 66.

80. a) Eusebius spricht / wie alt ain mensch ist / dennoch sol er vnderthenig vnd gehorsam sein / gehorsam ist in den jungen ain notdurfft / vnd in den alten ain wirdigkait / (S.d.S. fol. 118b.)
- b) Eusebius Cesariensis schreibt das demütigkait vnd gehorsam in den iungen sey ain notdurfft vnd in den alten ain wirdikait. (S.d.S. fol. 9b.)

This is a didactic sentiment rather than a proverb. It is related to No. 34. Wander, I, 570, 17, quotes a parallel which does not include "Gehorsam," "Demuth ist eine Tugend, die das Alter ziert wie die Jugend." Cf. Eyb's poem on "Tugend," quoted by Herrmann, pp. 409 ff., especially p. 410, ll. 7 ff.

81. a) Ainem geytigen ist nichts haylig / nichts geleich / nicht recht vnd liebet ym nichts dann der pfennig. (S.d.S. fol. 14a.)
- b) Ain geitig mensch (sagen die weisen in jren sprichworten) hat grösser hofnung in seinem reichtumb / dann in got / (S.d.S. fol. 13b.)
- c) Ain geitiger mangelt als wol des daz er hat / als des das er nit hat. ain geitiger hat weder frid noch masz in kainen dingen. (S.d.S. fol. 14a.)

The second proverb is based on Ps. 52: 9; Wander, I, 1460 13 quotes the following parallel, "Der geitzig hat sein Seel feil vnd gibt Gott umb gelt." Eyb based the third proverb on the following passage from the chapter on Quintilian in Burlaeus, p. 364: Tam deest avaro quod habet quam quod non habet (Quintilian, De orator. instit. viii). Cf. Klapper, p. 27: Avarus semper egebit. Seiler quotes the same phrase from Publ. Syr. 628. Wander, I, 1463, 87; 95 lists German versions. Pauli quotes a parallel in Schimpf und Ernst, No. 178: "Es sein ellende Menschen, die stetz geifen uff das, das sie nit haben, und das sie haben, das dörffen sie nit bruchen."

82. a) Geitikait ist ain grausames übel ain forchtsams mörwunder (S.d.S. fol. 13a.)
- b) Schreibt Augustinus geytikait ist ain wurtzel aller poszhait. (S.d.S. fol. 14b.)
- Wander, I, 1455, 58. Handschin, p. 44. Lenschau, p. 80.

Schulze, p. 180. Taylor, p. 55.

These proverbs are based on I Tim. 6: 10, quoted by Augustine, Enarratio in Psalmum, xc (Migne, PL, XXXVIII, 1154). Cf. Heinrich von Neustadt, Apollonius von Gotes Zukunft, ed. J. Strobl (Wien, 1875), p. 133, ll. 452-54. Cf. No. 179.

33. Geytikait ist ain wilde sucht / wen sy fahet den macht sy arm / ye mer geytigkait wirt gereichet / ye mer ist sy beetlen / (S.d.S. fol. 14a.)

Wander, I, 1454, 21. Lenschau, p. 80. Otto, pp. 50-51.

The first part of this proverb is related to No. 89a. The second part is probably based on Eccles. 5: 9. The insatiability of avarice is mentioned often in classical literature. Otto quotes examples from Seneca, e.g. Ep. xciv. 43: Avarus animus nullo satiatur lucro. Lenschau suggests that the proverb "Wer Geld liebt, der wird des Geldes nimmer satt" and the proverb "Je mehr du hast, ie mehr du gehrst" (H. Sachs) were combined in the seventeenth century to form "Je mehr der Geizhals hat, je weniger wird er satt." In Eyb's version we have this same combination, although not the form, at least a century earlier.

34. Gelt ist guote werung vnd guter gefert. (II, 109, 4-5)

Wander, I, 1492, 568.

Wander quotes this from Eyb: Eiselein, pp. 220-21, also quotes Eyb, but adds "Geld ist die beste War"; sie gilt Sommer und Winter" from Geiler von Kaisersberg. Lennon, p. 20, quotes a close parallel from Harsdörffer, "Geld ist eine gute Wahr, hilft Sommer und Winter." DW, IV, 2089, quotes, "der pfenning ist der best gefert in allen landen" from Henisch (1616), as the closest parallel. Wittenwilers Ring (ca. 1430), expresses a similar thought in ll. 4429-31:

Won ein sprüchwort saget daz:
Dem der seckel steket vol,
Den hort man gern und glaubt im wol.

Eyb inserts this proverbial expression after Menaechmi,

1. 1035. Eyb's formulation is the oldest so far recorded in German.

35. Tullius schreibt das allen menschen not dürfftig ist gerechtkayt. (S.d.S. fol. 100b:)

Wander, I, 1566, 35.

This maxim may, in part, be based on Matt. 6: 33: Quaerite

ergo primum regnum Dei et iustitiam eius, et haec omnia adicientur vobis. Eyb may have been influenced also by the chapter on Cicero in Burlaeus, where sayings of a similar nature are collected, although I did not find an exact parallel.

86. a) Was ainer nit gern tuot, ist jm swäre, vnd was er wil tuon, ist leicht. (II, 120, 30-31)
 b) Was man geren thuot, das ist leicht. (II, 128, 36)
 Wander, I, 1572, 16; IV, 1176, 243. Zingerle, p. 50. Apperson, p. 175.

The second reference in Wander is quoted from Eyb. Both proverbs are from Eyb's translation of Philogenia. Eyb quotes the Latin for the second of the proverbs in his Margarita poetica, fol. 265a: Facile est quod fit libenti animo. Vincent of Beauvais has two pertinent passages in De eruditione, the first, pp. 101-02: leue fit, quod bene fertur honus from Ovid, Amor. i. 2. 10, and the second, p. 102: Noli mala tua tibi metipsi grauiora facere et te querelis honerare. Dolor quippe, si nichil ei opinio adiecerit, est leuis ... ipsumque leuem, dum leuem putas, efficis from Seneca, Ep. 78. 13. For additional German references, cf. Wander, I, 1572, 4-23. The earliest example cited by Zingerle is, "Wizzet swaz man gerne tuot, des mac man vil verenden," from Eraclius (ca. 1210).

87. Isidorus schreibt ... was man gern hört daz geschicht leicht. (S.d.S. fol. 22a.)
 Wander, II, 778, 57.

This proverb is a variant of No. 86.

88. Es ist kain ding so leicht es wirt swär / so man das nit gern vnd mit vnwillen tuot. (S.d.S. fol. 3b.)

Eyb translates this proverb from the chapter on Terence in Burlaeus, p. 342: Nulla res tam facilis est quin sit difficilis si invita est (Heaut. iv. 6. 1-2). The same passage from Terence is quoted by Vincent of Beauvais, De eruditione, p. 115. It is another variant of No. 86.

89. So fürchte ich, mir werd erligen das gesange als der nachtigallen. (II, 6, 7-8)

This is Eyb's translation of Bacchides, l. 38: pol ego metuo luciniolae, ne defuerit cantio. When her sister expresses doubt that she will lack words to express herself,

Bacchis rejoins that the nightingale is as likely to stop singing. Wander, III, 851, 4; 852, *28 quotes two contradictory forms, "Die Nachtigall kann immer singen" and "Die nachtigall kan nit singen," the latter, however, is used in an ironical sense. The earliest German version, quoted by Wander, is from Tunnicius (1513): "De nahtegale kan alle wege singen," Non deest luscinae cantus nec verba puellis. Eyb's formulation thus appears to be the earliest in German.

90. a) O das geschehne sach nit wär geschehen. (II, 134, 28-29)
 b) Geschehen ist geschehen. (II, 135, 7)
 Wander, I, 1584, 34; 51; 53. Büchmann, p. 338. Lennon, pp. 20-21. Taylor, p. 5. Zingerle, pp. 50-51.

This proverbial apothegm is very common. The Latin form, upon which Eyb probably based his translation, is: Factum illud; fieri infectum non potest, quoted by Büchmann from Plautus, Aulularia, iv. 10. 11. Zingerle quotes from Freidank, 132, 6, "Swaz geschehen sol, daz geschicht." Cf. Suringar, p. 1: Actum est.

91. Die gesetz sy sölle nit sein als ain spyne wepp die da behelt die mücklein / vnnd was stercker ist das fleüget durch ausz. (S.d.S. fol. 100b.)

Wander, I, 1614, 49 quotes a parallel from Abraham a Santa Clara (d. 1709), "Gesetze sind wie Spinnweben; Vögel (Hummeln) fliegen durch, und Fliegen werden gefangen." Eyb's use of this comparison appears to be the earliest recorded. The thought, that little thieves are punished, while large ones escape, was quite common in classical literature; cf. Taylor, pp. 62 f. Eyb may possibly have had in mind the following proverb, found in the chapter on Xenocrates, Burlaeus, p. 266: Magni fures minores morte dampnant.

92. a) Nit allain das genuog, sunder och das überflüssig wirdet gehaissen von gesotem vnd gebratem, von müsen vnd salsen, gerösten vnd gepachem. (II, 68, 17-20)
 b) So wirt die seele nit gespeiszt mit vil gesotem vnd gebratem sunder der leichnam. (S.d.S. fol. 42a.)
 Wander, I, 1628, 1. Borchardt-Wustmann, p. 437. Handschin, p. 47.

Eyb inserts this expansion of the Latin tantas struices concinnat patinarias after Menaechmi, l. 102. This very popular phrase can be traced from OHG down to the present day.

DW, IV, 4128 quotes the following OHG example from Diutiska, III, 5: "so was daz ezzen gesoten iouch geebraten."

Handschin quotes from Hans Sachs and Borchardt-Wustmann has an example from Goethe.

93. Wo ain recht getreß mensch sey, da sey nichts über, dann got allain, vnd das byn ich auch innen geworden. (II, 21, 15-16)

This is Eyb's translation of Bacchides, l. 386: homini amico quist amicus ita, uti nomen possidet, nisi deos ei nil praestare. Von Wyss, p. 58, remarks that the phrase amico amicus was proverbial. Eyb's translation reminds one of the opening lines of Paul Fleming's ode: "Ein getreues Hertze wissen / hat desz höchsten Schatzes Preisz."

94. Seneca spricht / dasz vil menschen sein / die die pösen siten nit für pösz haben / darumb das sy gewonlich geschehen.

(S.d.S. fol. 101a.)

Wander, I, 1681, 67. Büchmann, p. 365. Eberth, p. 46.

Handschin, p. 48. Seiler, Lehnspruchwort, II, 56. Zingerle, p. 55.

Eyb may have had in mind Seneca, Ep. 39. 6: ubi turpia non solum delectant, sed etiam placent, et desinit esse remedio locus, ubi quae fuerant vitia, mores sunt. Handschin offers a close parallel from Hans Sachs: "Wann gewonheit billigt alle ding." Cf. the French, "Tout comprendre, c'est tout pardonner."

95. Der gelaub ist der erst grund der gerechtigkeit (spricht Tullius) vnd zieret am maisten die ritter vnd edlen. (S.d.S. fol. 107a.)

This maxim may be Eyb's own expansion of ideas in the chapter on Tullius in Burlaeus, p. 322, where the phrase, quod est fundamentum iusticie, occurs. The second part may be connected with "noblesse oblige."

96. Der glaub ist tod vnd vnnütz / der nit getziert ist mit guoten wercken. (S.d.S. fol. 5a.)

Wander, I, 1698, 42. Schulze, p. 184.

This is Eyb's translation of Jas. 2: 17: Sic et fides, si non habeat opera, mortua est in semetipsa. This maxim has become popular in Luther's more concise translation, quoted by Wander, "Der Glaube ohne Werke ist tot." Cf. Wiessner's commentary, p. 151, ll. 3978-83 for additional references.

97. Iheronimus spricht / wie ain yegklicher ist / solcher ge-

sellschaft freüwet er sich / geleich sucht geleich. (S.d.S. fol. 124b.)

Wander, I, 1604, 2; 1608, 6; 1713, 39 ff.; 1714, 68. Apperson, p. 367. Büchmann, p. 327. Handschin, p. 48. Huth, p. 68. Lenschau, pp. 68-70. Otto, p. 264. Sandvoss, p. 45. Seiler, Lehnspruchwort, II, 57. Taylor, p. 60. Thiele, p. 98. Zingerle, p. 55.

This quotation is made up of two proverbs. The first probably arose from the second and is not as widespread. Wander, I, 1608, 6, quotes a parallel, "Bey der gesellschaft erkennt man den Mann." Another variant of the same thought is the common Latin phrase, Qualis rex, talis grex (Taylor, p. 149). Büchmann remarks that "Gleich und gleich gesellt sich gern" was first used by Homer, Odyssey, xvii. 218. A similar thought is found in Ecclus. 13: 19-20: Omne animal diligit simile sibi ut omnis caro ad similem sui coniungetur. Sic et omnis homo simili sibi sociabitur. This passage is quoted by Vincent of Beauvais in De eruditione, p. 128. The classical Latin phrase is quoted by Otto from Cicero, De sen. iii. 7: pares autem vetere proverbio cum paribus facillime congregantur. Another phrasing of the same thought is found in Wittenwilers Ring, ll. 3025-26:

Welher wil mit silden reichen
Der füeg sich zuo den sein geleich.

Eyb may have been influenced by the passage in Burlaeus' chapter on Tullius, p. 322: Omnium societatum nulla est prestancior, nulla firmior quam cum boni viri similes moribus familiaritate coniuncti sunt (Cicero, De offic. i. 17. 55).

98. Spricht Ouidius wem genädig ist das gelück der wirt lieb gehabt vnd gesuoht / (S.d.S. fol. 30a.)

Wander, I, 1759, 642; 1760, 717. Lennon, p. 22.

This proverb was popular in Latin; cf. Otto, p. 22, who quotes Ovid, Tristia, i. 9. 5: Donec eris felix, multos numerabis amicos, tempora si fuerint nubila, solus eris. Wander quotes two German versions. Eyb's formulation appears to be the oldest in German.

99. Wann gelück ist schlüpfperig vnd nitt ewigk. (S.d.S. fol. 6b.)

Cf. No. 103.

100. a) Das gelück ist vnstät vnbeleibenlich / vnd als ain glasz

so es am maysten scheinet / so zerbrichet es / (S.d.S. fol. 30a.)

b) Du verfluchtes geldück, ... was vngemachs bringstu den leuten durch dein wanckelkait! ich wölt, du wärest vns nit also leichuertig geweszt. (II, 133, 27-30)

Wander, I, 1736, 111; 1737, 138. Seiler, Lehnsprichwort, II, 61.

Seiler notes that the Romans had several images to portray the inconstancy of Fortune. Glass was one; Publ. 189: Fortuna vitrea est; tum cum splendet, frangitur. This, or a similar phrase, may have been Eyb's source. The second characterization of Fortune as changeable is paralleled by the second quotation from Wander, "Das Glück ist vnbestendig" and by the phrase from Ovid, Trist. v. 8. 17: Et tantum constans in levitate sua est (Fortuna). Eyb's formulation appears to be the earliest in German.

101. Das geldück hilfft den keckenn vnd starckmütigen. (II, 122, 1-2)

Wander, I, 1734, 80. Büchmann, p. 335. Lennon, p. 51.

Otto, p. 144. Seiler, Lehnsprichwort, II, 65.

This popular proverb, which in English runs "Fortune favours the bold" (Apperson, p. 231), is, no doubt, ultimately based on Terence, Phorm. 1. 203: fortes fortuna adiuvat. In his Margarita poetica, Eyb quotes the immediate Latin source, Philogenia, for the passage translated above, Fortibus fortuna semper fauit (fol. 264b, ee). According to Büchmann, Terence based his version on that of Simonides of Keos: Fors iuvat audentes Cei sententia vatis. Le Clercq, p. 47, quotes a French version from 1573 which was used as a motto, "Fortune Gyde Les Hardis." Eyb's appears to be the earliest German version.

102. a) Vnd ist dein reichtum nit bestendig, sunder ye hooher du auff dem gluock rade sitzest, ye schwerer der val sein wirdt. (I, 34, 23-25)

b) Petrarcha ... du (der geitige) sitzest in dem vmbgeenden radt ye höher ye näher. vnd swärer ist dein val. (S.d.S. fol. 14a.)

Wander, I, 1780, 1; 4. Eberth, p. 47. Handschin, pp. 49-50. Seiler, Lehnsprichwort, II, 59. Zingerle, p. 56.

Eyb based his second passage on Petrarch, De remediis,

p. 200: Diuitiis plenus sum. R. Caue ne te rumpant. Omnes enim plenitudo quaerit exitum. Multis mortem attulere diuitiae, requiem fere omnibus abstulere. The wheel of fortune was a common simile in classical times (cf. Seiler, p. 59, Otto, p. 142), and became extremely popular in the Middle Ages. Zingerle, p. 56 lists examples from Freidank (1229), and Reinmar Zweter (1200-60). I have found the following example in Ackermann aus Böhmen, p. 42: "do du zu Paris auf dem geluckes rade sassest"; there are two pertinent passages in Wittenwilers Ring, ll. 2553-54:

Mit lieber hand an guotem stab
Gestichet auf daz glückrad.

and ll. 9317 ff.:

Das glückrad kert sich wider umb,
Und hiet es vor gehulffen ser,
Do schadigot es dirstund mer.

Eberth quotes an example from Brant, Narrenschiff (36, 35), "Wer sitzet uff des glückes rad Der ist ouch warten fall mit schad." Handschin, p. 49, quotes a parallel passage from Hans Sachs: "So stürzt das glück seine liebhaber Oben von dem glückrad heraber." For a detailed and well-documented investigation into the history of Fortune in classical and medieval literature, see Howard R. Patch.¹ Cf. No. 123.

103. a) Seneca schreibt ... das glück spilt mit seinen gaben / yetz gibt es / yetz nympt es / es streüwet ausz mitt plinder handt / (S.d.S. fol. 30b.)

b) (das gelück), Es ist schlüpferig vnd mag nit gehalten werden / es hat hend vnd federn / so es peütet die hend so fledt es daruon mit den federn. (S.d.S. fol. 30b.)

Wander, I, 1735, 65; 1740, 204. Lennon, p. 23. Otto, p. 142. Seiler, Lehnsprichwort, II, 63.

The inconstancy of fortune is well represented in these proverbial passages. Patch, Tradition of Goddess Fortuna in

¹"The Tradition of the Goddess Fortuna in Roman Literature and in the transitional Period," Smith College Studies in Modern Languages, III, No. 3 (April, 1922), 131 ff. "The Tradition of the Goddess Fortuna in Medieval Philosophy and Literature," ibid., III, No. 4 (July, 1922), 179 ff. Cf. pp. 206 ff. for a discussion of Fortuna in Petrarch, De remediis. "Fortuna in Old French Literature," ibid., IV, No. 4 (July, 1923), 1 ff. Cf. also a later reworking of the above articles, The Goddess Fortuna in Medieval Literature (Cambridge, 1927).

Roman Literature, p. 150, quotes the following from Seneca, De constantia sapientis, v. 2: nihil eripit fortuna, nisi quod dedit: virtutem autem non dat. Lennon quotes from Harsdörffer, "Das Glück hat mir mit der rechten Hand genommen, was es mir mit der Lincken gegeben hat." Otto quotes from Curt. vii. 8. 25: Nostri (Scythae) sine pedibus dicunt esse Fortunam, quae manus et pinnae tantum habet. Wander quotes from Schottel (1673), "Das Glück hat Flügel." Eyb appears to be the first to mention Fortune as having hands and wings in German. Cf. also Nos. 99, 100, above, and Eyb's poem on Fortune, quoted by Herrmann, pp. 412 f.

104. Ainen solihen menschen, als ich bin, solt man mit gold ausz wegen. (II, 34, 1-2)

This is Eyb's literal translation of Bacchides, l. 640: hunc hominem decet auro expendi. Seiler, Lehnspruchwort, I, 149 gives Latin examples, but no German references. The only German reference I have been able to find is cited in DW, I, 779: "ich bin bereit mit gold es aufzuwiegen," from Lessing. This is related to the English phrase, "to be worth one's weight in gold" (Apperson, p. 714).

105. Gold vnd silber sein nitt anders dann rotes vnd weises erdtrich / (S.d.S. fol. 8a.)

The only parallels I have been able to find for this didactic statement are in Apperson, p. 254: "Gold is but muck" (1598), and introduced by "as the old proverb," and in Wander, V, 1362, 245, "Gold ist eine gelbe Erde und hat keine Zunge," quoted from Merx, Türkische Sprichwörter (1877).

106. Ich wil jn so fein ausz bereiten--leb ich anders--vnd machen also dürr, als ist ain grübe in ainer pfannen. ich sol jm wol zerreißen sein gefider, das er nicht sey also flück. (II, 40, 5-7)

Eyb based part of these proverbial comparisons on Bacchides, ll. 766-67: Versabo ego illum hodie, si vivo, probe. Tam frictum ego illum reddam quam frictum est cicer. The phrase, "jemand fein aus bereiten," "to go over some one thoroughly," is a good translation of versare and is used proverbially in modern German; cf. Wander, I, 312, 2, "Ich will jhn bereiten vnd so miltsam machen als einen Sperber, das fleisch auss den händen zu essen," quoted from Henisch. The use of "grübe," modern German "Griebe" (cf. English

"graves, greaves = sediment of melted tallow or animal fat"), in proverbial phrases was apparently quite common. DW, IV, 251, quotes Luther, I, 195, 8 (Weimar, ed.): "meyne tage seynd vorgangen wie ein rauch und mein gebeyn seynd dorregebraten wie ein gribe" (Ps. 102: 4). The Nürnberg Bibel (1483), and the Halberst. Bibel (1522), use the same phrase. DW also quotes von der Hagen, Gesamtabenteuer, I, 489, 3: "Wenn er gezürnet mit, ... er machet dich türre alz ein gruib." Wittenwilers Ring has two references, ll. 5710 f.:

Hie mit do was daz chraut berait
Mit spek und greuben überlait.

and l. 5739: "Nach den greuben was in gach." DW remarks that the phrase is still used in the Swiss dialect as "Dürr wie - n - es greube" (Staub-Tobler, II, 686). The third of these phrases, "sein gefider zerreißen," has a parallel in Brant's Narrenschiff (100, 8), quoted by Eberth, p. 85: "jm ... ruppfen die fluckfäder vsz ..." Cf. Wander, I, 1082, s.v. "Flugfeder," who also quotes Brant. Cf. Nos. 54, 220.

107. Es sol der mensch nit vertzweifelen an der genaden ... / ob er auch so vil mörde / diebstal / vnd poszhait hat gethan / wieuיל griesz ist in dem möre / (S.d.S. fol. 72a.)
Wander, III, 1862, *46. Eberth, p. 97. Seiler, Lehnsprichwort, II, 169. Zingerle, p. 127.

The Biblical phrase, "like the sands of the sea" has become proverbial. It is found, e.g. in Job 6: 3, and is very common in German. The earliest example, cited by Zingerle, is "des meres griez," from Der Marner (1230-1267).

108. Fürwar, du solt haben grillen in dem kopf. (II, 85, 24).
Wander, II, 137, *15; *17. Borchardt-Wustmann, p. 164.
Lenschau, p. 110. Richter, p. 72. Thiele, p. 126.

This is Eyb's translation of Menaechmi, ll. 505-06: Non tibi sanum est adulescens, sinciput, intellego. Seiler¹ remarks, "die übertragene Bedeutung von 'Grillen' = wunderliche Einfälle ist im Lateinischen in den Anfängen bereits vorhanden: grylli = bizarre Zusammensetzungen von allerhand Tieren in der Malerei, Pliny, 35, 114." Kluge, Etymologisches Wörterbuch,

¹F. Seiler, Die Entwicklung der deutschen Kultur im Spiegel des deutschen Lehnworts, II, = Von der Einführung des Christentums bis zum Beginn der neueren Zeit (3d ed.; Halle a. S., 1921), p. 100, n. 1.

p. 217, states that "Grille" was first used in German to indicate that a person had strange ideas in the sixteenth century. Luther, quoted by Thiele, uses the same wording as Eyb, "Er hat gryllen ym kopff." The earliest example quoted by DW, IV, 320, is from Franck (1541). Thus we see that Eyb uses the phrase, "Grillen im Kopf haben" in its figurative meaning almost a century before the earliest examples so far recorded.

H

109. Hab ich nit vil, so verleür ich nit vil. (II, 68, 25)

Eyb inserts this proverbial phrase after Menaechmi, l. 105; he may possibly have based it on this phrase from Burlaeus' chapter on Socrates, p. 136: Nichil amittit qui nichil habet. Cf. No. 22.

110. Zeitliche hab ist ain wind vnd rouch vnd zergencklich mit den die sy gewinnen. (S.d.S. fol. 15a.)

Eyb may have based this in part on Hosea 13: 3. DW, XIV, 256, quotes a similar phrase from Niklas von Wyle (d. 1478): "was sint wir anders dann ain schatt und winde." There we also find a closer parallel from Simon Dach (1605-1659), "denn diesz (das zeitliche) ist schatten, rauch und wind und lasset sich wie staub verwehen."

111. Ich komme zuo rechter zeit, als wenn der hagel schlecht in die stupffeln. (II, 83, 23-24)

Wander, V, 558, *823. Lenschau, p. 112. Sandvoss, p. 82. Thiele, p. 218.

This is Eyb's translation of Menaechmi, ll. 464-465: edepol venio adversum tempori: observabo, quid agat, hominem. Wander quotes Eiselein, p. 556 (not p. 656, as Wander has it); Eiselein quotes Eyb. Thiele quotes a later example from Luther, "Kompst wie der hagel ynn die stoppel." Lenschau quotes the same phrase from Grimmelshausen and has a reference to Murner, Mühle von Schwindelsheim (1515), which would be the earliest example after Eyb. Wander, II, 1476, 270: "Er chund wie der hagel i d Haber," from Lucerne and 288: "Er kommt wie der Hagel in die Halme" are two other examples. The phrase corresponds in thought to the Latin cena comessa venire (Otto, p. 80), and cineri nunc medicina datur (Otto, p. 83), that is, "to come too late, to accomplish nothing."

The Latin phrase, adversum tempori, means "at the right time," as Eyb translates it; he inserts the proverbial phrase to make it quite clear that here the Latin means "at the wrong time, too late." Sandvoss quotes a variant from Burkhard Waldis:

Der ist so nütz, wie ich bericht,
Als der regen, der stüpfel rürt,
Wenn man das korn hat eingeführt.

Eyb's formulation appears to be the earliest in German.

112. Die linck handt sol nit wissen was da tuot die recht, spricht Matheus. (S.d.S. fol. 17a.)

Wander, II, 297, 88. Handschin, p. 57. Schulze, p. 132.

Eyb bases his translation on Matt. 6: 3. This proverb has become common in German and occurs fairly often before Eyb; cf. the references in Schulze.

113. Vnd es wer mer zuloben ein fischers heuoslein mit froolicheyt, dann ein grosser pallast mit sorgen vnd arbeyt. (I, 89, 28-30)

This is Eyb's translation of Valerius Maximus, viii. 1. 2: magis probare securitate ridens tugurium quam tristem curis et sollicitudinibus aulam. The translation of tugurium (lit. = peasant's hut, cottage) by "fisher's hut," suggests that Eyb may have been thinking of the fairy-tale, "Vom Fischer un syner Fru," which was current in Germany during his life.¹

114. So het man dir dein haut so rot gemacht, als da ist ain geschundes kalb. (II, 23, 28-29)

This is Eyb's translation of Bacchides, l. 434: fieret corium tam maculosum quam est nutricio pallium. Otto, p. 262, states that the meaning of this phrase is, "eine tüchtige Tracht Prügel bekommen," but does not believe it to have been proverbial in Latin. Eyb certainly retains the idea of a beating, but it does not appear that his version was proverbial, either at his time or later. Cf. No. 221.

115. Die pösz haut. (II, 129, 21) (I, 28, 35)

Wander, II, 447, *242. Borchardt-Wustmann, pp. 195-96.

DW, IV, 708, quotes Eyb as its earliest example. However, Lexer, I, 1408, quotes, "ein boese hut" from the

¹M. Rommel, Von dem Fischer un syner Fru. Eine vergleichende Märchenuntersuchung, Diss., Heidelberg, 1935, pp. 35, 85, 106.

Jüngerer Titurel (1260-70), and from Der Renner (1296-1300).

In these instances the phrase is used in a disrespectful sense of women, as it is still used in modern German.

116. a) Geet ann galgen, wolt er anders schlafen auf gantzen heüten. (II, 108, 16-17).

b) Es ist ... guot schlaffen auf gantzer heüt. (II, 106, 13-14)

Eyb inserts the first quotation into his translation of Menaechmi, after l. 1018. The second is his translation of Menaechmi, l. 978: verbera ego odi. Wander, II, 438, 8 and 442, *108, quotes, "Auff gantzer Haut ist gut schlaffen" from Petri and Mathesius. Handschin, p. 59, also cites the same phrase from Hans Sachs. Eyb's formulation appears to be the earliest in German, and is an excellent example of Eyb's use of a German proverb to explain the Latin. Cf. Nos. 212, 213. The context makes it clear that the speaker is urging his friend to avoid a conflict and spare himself a good hiding. Cf. Nos. 76, 221.

117. Ich wölt wen, du wärst weiser dann salomon, so bist du der grösst narr, der da lebt, vnd bist so alt vnd waist noch nit, wie die hailigen haissen! (II, 11, 1-3)

This is Eyb's translation of Bacchides, ll. 121-23: O Lyde, es barbarus; quem ego sapere nimio censui plus quam Thalem, is stultior es barbaro poticio, qui tantus natu deorum nescis nomina. Eyb replaces the Greek philosopher Thales by the better known Solomon. This has become a proverbial phrase. (Cf. Wander, V, 129, *91; Wiessner, commentary, p. 156). Von Wyss, p. 19, remarks that Poticius was proverbial as a fool, because he gave away the secrets of the cult of Hercules, bringing ruin upon himself and family. Eyb omits this reference and simply translates it as the "greatest fool." For the Roman gods, Eyb substitutes the Christian saints in "wie die hailigen haissen." The use of the word "die Heiligen" is proverbial; Wander, II, 465, 60: "Ich will dir nicht alle Heiligen herz#hlen." Handschin, p. 60, quotes a similar phrase from Hans Sachs: "Nein, herr, der heilig heist nit also," in the sense, "you are mistaken." I have not found an exact parallel to Eyb's version, which appears to be the oldest proverbial use of this phrase.

118. a) Vnd sprach, er wär dir nit drey haller schuldig. (II,

17, 2)

b) So sol sy doch meins gelt nymmer heller gesehen. (II, 27, 13-14)

The first quotation is a translation of triobolum, in Bacchides, l. 260, and the second of ramenta, Bacchides, ll. 512-13. Von Wyss, pp. 91, 100, states that these words were used to indicate very small values in money; Eyb has given the smallest German equivalent. Cf. Borchardt-Wustmann, p. 200; Sandvoss, p. 52. Cf. also No. 155.

119. Wann ich verstee wol, das ir zwo hennen wolt haben ainen Orhan. (Auerhahn.) (II, 7, 2-3)

For comment, see No. 62.

120. Ich kenn dich wol: du geest wol mit der gemainen herde. (II, 125, 14)

Eiselein, p. 300, quotes Eyb; DW, IV, 1079, says that men are often compared to a "Herde" in a disparaging sense, but gives no examples. I have not found any German examples. This phrase is, of course, related in thought to odi profanum vulgus et arceo of Horace, Odes, iii. l. 1.

121. Aber got hat ... gesprochen: 'mensch, hilff dir selbs, so wil ich dir auch helfen!' (II, 145, 22-23)
Wander, II, 488, 42; 489, 57. Apperson, p. 251. Seiler, Lehnsprichwort, II, 135 ff. Zingerle, p. 196.

Eyb translated this phrase from Philogenia. Apperson, p. 251, traces this expression back to Zennobius. It was popular during the Middle Ages; Wiessner, on p. 181 of his commentary to Wittenwilers Ring, quotes many examples, one of the earliest being from Suso (1295-1300), "Antonius sprach zu einem bruder: mensch, hilf dir selber, oder weder ich noch got werden dir je helfen." Wittenwilers Ring, ll. 5004-05, quotes the proverb in the modern form:

Waisst nicht, daz man spricht gemain:
Hilf dir selb, so hilft dir got?

Suringar, p. 10, quotes a variant from Erasmus, Aliorum medicus, "Artzt, hilf dir selbs."

122. Ich wölt dich gern herein lassen, aber es ist als möglich, als der himel hernider viel. (II, 126, 15-16)
Wander, II, 647, 52; 650, 108 ff.; 655, *214; 657, *276.
Otto, p. 61. Thiele, p. 47.

This proverbial expression for an impossibility is in

Eyb's translation of Philogenia. The original Latin passage is found in Eyb's Margarita poetica, fol. 265a F, as follows: Id tam fieri potest: quam celum ruere. Eyb's use of it appears to be the earliest recorded in German. Thiele quotes a parallel from Luther, "Der hymel wird auff dich fallen," which attests to its currency during the sixteenth century.

123. In Cronicken ... kaiser Tyberio ... sprach ... ain guoter hyrt sol nit verschlicken seine schefflin / ain tyrann ist als ain schreyender leo vnd ain frässiger pere über sein volck / (S.d.S. fol. 102a.)
Wander, II, 682, 12; 15. Otto, p. 267. Seiler, Lehnsprichwort, II, 233.

The first half of this expression is based on Suetonius' chapter on Tiberius, as quoted by Otto, Praesidibus onerandus tributo provincias suadentibus rescripsit se (scil. Tiberius), boni pastoris esse, tondere pecus, non deglubere. This expression was popular in the Latin literature of the Middle Ages; Seiler quotes parallels from Casus Sancti Galli and Isidor. The fact that it is related in thought and wording to John 10: 11-12, probably helped its popularity. The second part of Eyb's expression is taken entirely from the Bible, Prov. 28: 15 (cf. I Pet. 5: 8). The second part of Eyb's passage does not appear to have become particularly proverbial; the first part is proverbial and Eyb's appears to be the first version in this form. Seiler quotes a passage from Freidank (1229), which has the same meaning, but not the same form, "So ist bezzer schern dan schinden." Cf. also Suringar, p. 45.

124. Bernhardus spricht ... wayst du nicht / ye höher du auff steigest / ye schwärer der nideruall sein wirdet. Vnd schnell / als der plitzen / wüerst du mitt Lucififero abgestoszen in die hell. (S.d.S. fol. 7b.)
Wander, II, 689, 29. Seiler, Lehnsprichwort, II, 73. Schulze, p. 56.

This seems to be a variant of the proverb, quoted in Prov. 16: 18: Ante ruinam exaltabitur superbus. In the form used by Eyb, it was popular in the Latin authors of the Middle Ages; Seiler quotes from Lactantius, Petrus Chrysostomus, and Jerome (Reg. monach. 15: Quanto altior est ascensus,

tanto durior descensus). Boner's Edelstein (1350), 39, 37, has a version similar to Eyb's, "So hoher er, so tiefer val." Gallacher, p. 496 quotes an almost exact parallel from Grobianus, "Souil einer höher steigt, souil weher geschicht jm wenn er felt." The second part of Eyb's quotation is based on Luke 10: 18: Videbam Satanam sicut fulgur de coelo cadentem. (Cf. Is. 14: 11-15.) Cf. No. 101.

125. Hofart führt gewollen rede / (S.d.S. fol. 6b.)

Wander, II, 713, 29, quotes, "Hoffart führt allein das grosse Wort und höret nicht"; Handschin, p. 63, quotes from Hans Sachs, "Hoffart auffblet das gemüt," and remarks that the phrase is biblical. I have not found an exact biblical parallel; "Hofart" is mentioned in Tob. 4: 14 and Ecclus. 3: 30, among other passages. Eyb's version appears to be the earliest. Cf. No. 146.

126. Es schreibt Salustius das hoffart der edelen sey ain groszes übel. (S.d.S. fol. 6b.)

Eyb translates this from Sallust, Bellum Jugurthinum, lxiv: tamen inerat contemtor animus et superbia, commune nobilitatis malum. Wander, II, 714, 42, quotes from Prov. dan. (1761), "Hoffart ist der Edelleute Erbsünde." Loewer, p. 27, quotes a similar thought from Freidank's Bescheidenheit, 29, 8: "Hochvart verderbet alle tugent," based on Isidor, Sent. 639 C: superbia ... ruina cunctarum virtutum. Eyb's formulation appears to be the earliest in German.

127. Sy geen her in den hohen hüten auff holtzschuohen. (II, 143, 21-22)

Eyb translates this phrase from Philogenia. Wander, II, 765, *3, explains, "He geit up Holschen" as "Er verräth seine Gedanken und Pläne von fern." DW, IV, 1780, quotes, from Agricola (1560), a proverb, "womit eine drohung zurückgewiesen wird: hastu ein schwerdt, so hab ich einn degen. kanstu regnen, so kan ich auf holtzschuohen gehen." The phrase, "in den hohen hüten," may mean that these young men are well dressed but that they reveal their intentions through their wooden shoes. Perhaps this phrase has the meaning of "Intriganten," like the word, "Spitzhut" (DW, IV, 1979); it would fit in to the context, as the young men are scheming to acquire a new mistress and the street women remark, "There they are, all dressed up, but we know what they

are after." Cf. No. 27.

128. a) Dise wütete hüntin. (II, 100, 2)
 b) Dann do er sein frauwen hiesz ain wütende hüntin. (II, 104, 28-29)

This is Eyb's translation of rabiosa canis in ll. 838, 936 of Menaechmi. Von Wyss, p. 77, and Otto, p. 69, remark that the epithet, "Hündin," was commonly applied to immoral women. It is used both in German and English in the same sense and is quite common. I have not found an earlier German example of this use.

129. Bistu aber milt gen den pösen so geschicht dir als den die da neren frembde hund die anpellen jn als wol als ainen frömden. (S.d.S. fol. 6a.)

Although Eyb attributes this sentiment to Isocrates, he most likely took it from Plautus, Poen. l. 1234: etiam me meae adlatrant canes? Von Wyss, p. 78, Otto, p. 70, and Seiler, Lehnsprichwort, II, 171, list this as proverbial. Seiler says that the meaning is that even friends, who should help you, often attack you. It is related in thought to the phrase "to bite the hand that feeds you" and "to take a snake to one's bosom." I have found no parallel in German for Eyb's phrase.

130. Sy sind als die hund / so man den für würffet die speisz / werden sy zäm / allso sein sy scharpf vnd hefftig / ee sy sehen die gab / die hat sy bald getzemet. (S.d.S. fol. 111b.)

I have found no exact parallel for this thought. A similar idea occurs in Piers Plowman (1377), as quoted by Apperson, p. 158, "As courteous as a dog in a kitchen," and Wander, II, 849, 753, quotes from Lehmann, "Hungrigem Hund werffs ins Maul, wiltu jhn halten zum Freund." Eyb's appears to be the earliest German version of this sentiment.

131. Als geschriben ist / wer hie guottes würckett / dem wirt es belonet hundertueltig / vnd wirt besitzen das ewige leben. (S.d.S. fol. 113a.)

This phrase is based on Matt. 13: 8 and Mark 4: 8. Büchmann, p. 49, remarks that "hundertfältige Frucht tragen" has become proverbial. The earliest version is "hundertfeltig frucht," of the earliest German Bible. Cf. Kurrel-meyer, CCXXXIV, p. 48.

J

132. O wee der juden schuol, darinne ich gewesen bin: wie kaum ich darausz bin kommen! (II, 92, 32-33)
Wander, II, 1041, 1. Borchardt-Wustmann, p. 233. Schrader, p. 409.

This is Eyb's translation of Menaechmi, 1. 667: properabo ad forum, nam ex hac familia me plane excidissee intellego. Schrader remarks that this phrase is to be traced back to the Bible, e.g. Luke 4: 15-16, where "Schule" has the meaning of "synagogue," in Luther's version. The earliest German Bible uses "synagogen." Cf. Kurrelmeyer, ibid., p. 213. The idea of "confusion" in this school arose from the rapid and noisy service in the synagogue. Eyb apparently uses this phrase in the same sense that we would use the phrase "mad house"; Borchardt-Wustmann remark that the phrase has the meaning of "laut durcheinander gehen." Eyb's use of this word proverbially appears to be the earliest in German.

133. Aber die iugendt will nit bedenncken, dann das vor augen ist. (I, 20, 15)

Wander, II, 1046, 101, quotes, without source, "Jugend ist unbedächtig." Eyb probably based his phrase on Petrarch, De remediis, p. 484: Adolescentia non nisi quae sub oculis sunt, metitur: aetas matutior multa circumspectit. Schiller uses a similar sentiment in Wallensteins Lager, II, 2, "Schnell fertig ist die Jugend mit dem Wort." Cf. No. 299.

134. Wann wes das kind gewonet in der iugendt / auff das ist es genaiget im alter. (S.d.S. fol. 119b.)

Wander, II, 1050, 191; 1051, 198. Apperson, p. 38. Seiler, Lehnspruchwort, II, 57.

Eyb probably based his phrase on Prov. 22: 6: Proverbium est: Adolescens juxta viam suam, etiam cum senuerit, non recedet ab ea. Seiler quotes an example from Freidank, "Den site ein man ungerne lat, den er von jugent gewonet hat." This thought is probably best known in German in the form, "Jung gewohnt, alt getan."

K

135. Wie Luce ist geschriben / ... vnnd geben dem Kayszer was des

kayszers ist / vnnd gott was gottes ist. (S.d.S. fol. 117b.)
Wander, II, 1093, 1; 1095, 37. Handschin, p. 43. Schulze,
p. 155.

Eyb falsely ascribes this to Luke; it is a translation of Matt. 22: 21, which is identical with Luther's translation. The earliest German Bible, Kurrelmeyer, CCXXXIV, p. 84, has a different version, "Dorumb gebt dem keyser die ding die do seint des keyzers: vnd gott die ding die do seint gotz." Cf. Walther von der Vogelweide (ed. Wilmanns), II, 85:

Er sprach 'wes bilde ist hie ergraben?'
'Des keisers,' sprachen do die merkaere.
Do riet er den unwise:
Daz sie den keiser liezen haben
Sin küneges reht, und got swaz gotes waere.

136. Vnnd als ich sihe, so möchte ain karteüser an den enden ver-
fürt werden. (II, 10, 13-14)

This is Eyb's translation of Bacchides, ll. 111-12: nam-
que ita me di ament, ut Lycurgus mihi quidem videtur posse
hic ad nequitiam adducier. According to von Wyss, p. 19,
this Lycurgus was an Athenian orator, noted for his moral
integrity. Eyb replaces this unfamiliar figure with that of
the Carthusian monk whose strictness would be well known to
his readers. DW, V, 243 states that the Carthusians "waren
sprichwörtlich als entbehrer und feinde weltlicher lust" and
quotes "frummer carteuser" from Keller, Alte Schwänke, p. 47.
Handschin, p. 28, quotes an example from Hans Sachs, "Du
bist ein rechter dockmauser, Ich mein, du wolst werden ein
kartewser." It would appear that the phrase is not common
in modern German; Wander, II, 1149, has only "Ein Kartäuser-
leben führen." Eyb's use of "Karteüser," in a figurative
sense, appears to be the earliest in German.

137. Du redest auf deinen kauff vnd achtest nit, wie es mir gieng!
(II, 126, 27-28)

This is taken from Eyb's Philogenia. It has a proverbial
ring but I have been unable to find any parallels. In mean-
ing it is related to "Jeder ist sich selbst der nächste."

138. Ich wil geen vogeln vnd fahen ain andre. er wil des gerümet
sein: ye mer er an die zedelen oder an die kerben bringen
mag, ye mer wil er des gerümet sein. (II, 134, 14-17)

This is from Eyb's translation of Philogenia. The Latin
original is quoted in Margarita poetica, fol. 265b, V: Sic

pro munere palmario ducit (scil. vir): si plures, ut aiunt, in codice descripserit. Eyb translates this passage again in Ehebüchlein, p. 13, where he adds the phrase, "auff den kloben bringen." The passage seems to be made up of a series of current puns, mostly of a vulgar nature, based on the phraseology of bird-catching. "Vogeln," "to catch birds" may also mean coire, DW, XII, 432; both "Zettel" and "Kerbe" are used in connection with reckoning, but also have an obscene meaning, e.g. "das er meiner frauen wart (dient) zu der kerben und leszt mir mein felt ungepaut," DW, V, 558, quoted from Fastnachtspiele des fünfzehnten Jahrhunderts; "auf den Kloben bringen," "to trap birds," also means "to trap a fool," e.g. "bis wir den gauch bringen auf den kloben," DW, V, 1216, from Hans Sachs, or "der teufel hat denen lüsternden weibern gezeigt wie sie sich mahlen, schminken ... sollen, ... Um dadurch die weltalberen zu berükken und auf ihren kloben zu bringen," DW, ibid., from Butschky, Patmos (1677). DW also lists a meaning for "kloben" which would fit the above example as well, e.g.,

ist sach das sie hat ainen kloben (pudenda)
damit man rotköpf fahen kan
so ist sie zeitig zu aim man.

This is quoted from Fastnachtspiele, 749, 31. Eyb's compares the hunting of women to the hunting of birds, using terms which fit either situation. The more successes the hunter can chalk up, the more praise he demands.

139. Als Quintilianus spricht ... wann den kindern zuo vil Übersehen vnd nachgeben / bricht leib vnd gemuot / (S.d.S. fol. 126a.)

Wander, II, 1276, 124; IV, 1398, 6.

Eyb translates this phrase from the chapter on Quintilian in Burlaeus, p. 362: Mollis educacio quam indulgenciam vocamus omnes nervos mentis et corporis frangit. (Quintilian, De orator. instit. I [II. 6].) Vincent of Beauvais quotes a similar idea, also from Quintilian, in De eruditione, p. 94: Iugaria puerorum nimia ... emendacionis seueritate deficiunt, desperant enim et dolent ac nouissime oderunt et quod maxime nocet, dum omnia timent, nichil conantur. Eyb appears to have been the first to give a German version of this proverb. Cf. No. 300.

140. Als die recht sagen: in was hause das kint wirt geboren, dauon wirt es gehaissen. (II, 136, 34-35)

Eyb quotes the Latin for this translation from Philogenia in his Margarita poetica, fol. 265b, bb: Id legislatoris autoritate comprobatum est: ut quibus in laribus quisque natus sit: ab hisdem cognomen accipiat. Wander, II, 1319, 1076, quotes a proverb which bears some relation to Eyb's, "Wohin die Kinder von Geburt gehören, da sollen sie bleiben." This, however, refers to the class in which a person is born, and not to the parentage. This is the only legal proverb quoted by Eyb, who was one of the first to introduce Roman law into Germany. It is not quoted by Graf and Dietherr, Deutsche Rechtssprichwörter.

141. Es hat Paulus gesprochen / als ich ain man worden byn / habe ich auszgeredt vnd verlassen alle kintliche ding. (S.d.S. fol. 129a.)

This is based on I Cor. 13: 11. Seiler, Lehnsprichwort, II, 177, claims it as the origin of "Kinder sind Kinder" and of the medieval Latin school-verse, Sunt pueri pueri, pueri puerilia tractant, or, vivunt pueriliter illi. Cf. Wittenwilers Ring, ll. 3172-77:

Die wil ich chlainen tagen was,
Do verstuond ich mich auch chlain;
Do redt ich sam die kind gemain
Und tet auch nach der jungen orden.
Nu pin ich, secht, zum menschen worden
Und han verworffen kindelspil.

and the proverb, "Aus Kindern werden Leute," DW, VI, 847.

142. Sy sollen gehorsam vnd vnderthenig sein irn männern, sölle sein verschwigen / vnd nit kleffig / nämlich in der kirchen / (S.d.S. fol. 129a.)

Eyb translates this from I Cor. 14: 34-35. This passage has given rise to the popular proverb, quoted by Wander, IV, 441, 133: "Schweigen stehet den Weibern wol an," from Lehmann. Büchmann, p. 68, notes that Menander had a version similar to the Biblical passage, "Webstühle und nicht Gemeindeversammlungen sind Frauenwerk." Plautus, Kud., l. 1114: Quia tacita est melior mulier semper quam loquens, expresses the same thought (Seiler, Lehnsprichwort, I, 241). The Biblical passage was popular during the Middle Ages; Vincent of Beauvais quotes it in his De eruditione, p. 186, from Ambrose.

Lennon, p. 52, quotes another version in Latin from Harsdörffer, Mulierem ornat Silentium. With the exception of the earliest Bible translation which reads, "Wann es ist lesterlich dem weip zereden in der kirchen" (Kurrelmeyer, CCXXXVIII, p. 100), Eyb's is the earliest version in German.

143. Bedunckt dich nit, das ain gantzes kloster möchte wol leben von disem mantel? (II, 71, 21-22)

Eyb inserts this proverbial phrase into his translation of Menaechmi, after l. 160. Wander, II, 1403, *64, quotes from Klosterspiegel and Eiselein, who quotes from Eyb, "Ein ganz Kloster möchte davon wohlleben." Eyb may have been thinking of the cloak of St. Martin of Tours (d. 400), which was supposed to possess miraculous powers and attracted rich gifts. This cloak has given rise to another proverb, quoted DW, VI, 1610, "S. Kilian ist vermögend genug dem h. Martino den mantel zu flicken" (Herbipolitanus episcopus potest id, quod deest archiepiscopatus Moguntino, suis divitiis supplere), from Pistor (1716). Eyb's interpolation fits very well into the story of the play, as Menaechmus has just stolen his wife's rich mantel to give to his mistress; his slave then quotes the above saying, to indicate the richness of the gift.

144. Herr, du suochest ainen knopff an der pintzen, den du nicht gefinden kanst. (II, 75, 11-12)

Wander, II, 1439, *48; II, 1441, 16. Borchardt-Wustmann, p. 54. Seiler, Lehnsprichwort, I, 180.

Eyb translates this proverbial phrase for seeking difficulties where there are none from Menaechmi, l. 247: In scirpo nodum quaeris. An early variant with the word "Knoten" is cited by DW, V, 1501: "und such ob ein pawer ein knoden an ein binzen gemacht hab," Nürn. Chron. (1488); col. 1472 quotes, "ein knopf du in der binzen suchst," from the German Terence translation (1499). Eyb's is thus the earliest version in German so far discovered.

145. Vnd wil jm alle ding offenbarn, das er dich ausz disem kot werf in ain mist hü. (II, 21, 6-7)

This is Eyb's translation of Bacchides, l. 384: ut eum ex lutulento caeno propere hinc eliciat foras. Eyb has given a stronger expression in his translation than the Latin. Wander, II, 1557, *44, quotes from Reinsberg, IV, 126: "Aus

dem Koth in den Dreck, in die Pfütze fallen." See also the similar expression under Schwein (No. 247).

146. Crisostomus schreibt / wer kot vnd vnsauberkeit würrt in ainen lautern prunnen der betrübt jn / (S.d.S. fol. 15b.)

This passage probably derives ultimately from the fable of Phaedrus, I. 1. V. 5, quoted by Büchmann, p. 398, Cur (inquit) turbulentam fecisti mihi / Aquam bibenti? Zingerle, p. 23 quotes a parallel from Diu Krone (1215-1220), "Ein gar lutern brunnen trüebet ein vil kleiner mist," which would be the oldest German example. Cf. No. 32.

147. Vnd als mancherlay kranckheit sein, also werden mancherlay ertzney geben vnd zu gefuogt. (I, 84, 29-30)

This passage follows in Ehebüchlein after No. 45 above and was probably suggested by the same passage in Burlaeus, p. 210. It appears to be the earliest example in German. Graf and Dietherr, p. 477, No. 634, quote a contemporary version from Weichbildsglosse, "Es ist nirgend eine Seuche, es ist eine Arznei dafür." Wander, II, 1582, 27, quotes from Henisch, "Für vielerlei Kranckheit gehoret vielerlei Artztney."

148. a) So grösser die kunst ist so vil meer geschwillet der muot des menschen mit rümen. (S.d.S. fol. 8b.)
b) Als man spricht / die kunst pläet auf den menschen zuo hoffart / aber die lieb gottes pauwet zuo tugend / (S.d.S. fol. 10b.)
Wander, II, 1714, 120. Handschin, p. 63. Seiler, Lehnspruchwort, I, 134.

Both these proverbial expressions seem to be based on I Cor. 8: 1: Scientia inflat, charitas vero aedificat. Vincent of Beauvais quotes the passage from the Vulgate in De eruditione, p. 11. Handschin quotes "Hoffart auffblet das gemüet," from Hans Sachs. Seiler quotes a similar phrase based on the frog-fable of Phaedrus. Cf. No. 125.

149. Ich hab geredt, als ich weisz bin, vnd gefragt nach dem, das mich kützelt. (II, 140, 22-23)

This is from Eyb's translation of Philogenia. DW, V, 880, quotes this passage to show that "kützeln" once had the meaning of "interessieren." Eberth, p. 101, quotes from Brant's Narrenschiff, "ich kützel dich," and calls it a "Trinkredensart." I have been able to find no evidence whatsoever for this statement. Zarncke's note to the line,

p. 331, "ich kützel dich, ich lach noch nich," quoted from Fischart, only shows that the whole phrase, as Fischart gives it, is possibly a "Trinkredensart," and not the phrase, "ich kützel dich" alone, as Eberth would have us believe. Eyb's phrase has nothing to do with drinking and is probably not proverbial.

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150. a) Gemeinglich nach den freuoden kumpt ein schnelle traurigkeit vnd wer anfahet in freuoden, der beschleuozet in trawren: als das Salomon hat erkant vnd gesprochen: Das lachen wirt vermischt mit schmerzten, vnd die freuod wirt besessen mit trawrigkeit. (I, 89, 8-13)
- b) Vnd kein gluock oder freuode wart nie so grosz, es wer auch mit trawren vnd widerwertigkeit gemischt. (I, 50, 1-2)
- c) Es ist Luce geschriben. wee eüch die yetz lachen / wann ir wert darnach wainen. (S.d.S. fol. 54a.)
- Wander, I, 1168, 96; II, 1742, 5. Büchmann, pp. 29 f.
- Schulze, p. 53. Seiler, Lehnsprichwort, II, 31 ff. Zingerle, pp. 88 f.

The first two of these quotations are based on Prov. 14: 13: Risus dolore miscebitur et extrema gaudii luctus occupat. The third is based upon Luke 6: 25: Vae vobis, qui ridetis nunc: quia lugebitis et flebitis. The thought that sorrow followed upon laughter was very common during the Middle Ages; Zingerle and Seiler quote numerous examples. It is perhaps best known from Nibelungenlied, 2378, 3 ff.: "mit leide was verendet des küniges hohgezit, / als ie diu liebe leide z'aller jungeste git." Ackermann aus Böhmen has two pertinent passages, p. 14, "Wann grossem leide grosse clage sol folgen" and p. 25, "der freuden ende trauren ist, nach lust vnlust muss kumen." This sentiment occurred often in the form "Liebe und Leid" (Zingerle, p. 88; cf. No. 154).

151. Wann durch vil lachen mag man erkennen den toren. (S.d.S. fol. 27b.)

Otto quotes a similar phrase from Catullus, Nam risu inepto res ineptior nulla est. Apperson, p. 224, No. 20, quotes a version from 1577, "A foole in laughture puttethe all his pleasure." Eyb's version appears to be the earliest example of the modern German "An vielem Lachen erkennt man

den Narren," Wander, II, 1742, 4. Cf. Prov. 21: 23: Fatuus in risu exaltat vocem suam.

152. Als Oratius spricht / mit den lachenden sol der mensch lachen / vnd den wainenden sol er ainen menschlichen mitleidenden anplick ertzaißen. (S.d.S. fol. 4b.)

This is Eyb's translation of Horace, Ars poetica, 11. 101 ff.:

Ut ridentibus arident, ita flentibus adsunt
Humanī voltus: si vis me flere, dolendum est
Primum ipsi tibi.

Eyb may also have been influenced by Rom. 12: 15: Gaudere cum gaudentibus, flere cum flentibus. Eberth, p. 55 quotes a related thought from Brant's Narrenschiff, 68, 15: "Wer lachet, des eyn ander weynt / Dem kumbt des glich, so ers nit meynt." Cf. Wander, II, 1746, 89, for the modern version, "Wer lacht, wenn andre weinen, wird weinen, wenn andre lachen." Cf. "Wer lacht, mit dem lach ich, wer saur siht, mit dem sihe ich och sauer" (II, 68, 26), inserted into his translation of Menaechmi after l. 105. Eyb's formulation appears to be the earliest in German.

153. Als Seneca spricht du solt also mit den menschen leben als ob es got sehe vnd allso mitt got reden als horten es die menschen / (S.d.S. fol. 4a.)

This maxim is Eyb's literal translation of Seneca, Ep. x, 5: sic vive cum hominibus tanquam deus videat, sic loquere cum deo tanquam homines audiant! Vincent of Beauvais quotes a similar thought from Bernard, In sermone de apostolis petro et paulo, in his De eruditione, p. 117: Ordinabiliter debes viuere, ut in omni conuersatione tua uias tuas sollicitus sis obseruare et in conspectu dei et in conspectu proximi, cauens et tibi a peccato et illi a scandalo. Eyb appears to have been the first to use this maxim in German; it does not appear to have become proverbial.

154. So wil ich geen zuo hübschen frauwn ausz dem hausze vnd mit jn leben im sauszze,--- es sey dir lieb oder layd. (II, 70, 5-6) (II, 39, 19)

Wander, IV, 36, *5. Borchardt-Wustmann, p. 405. Handschin, p. 111.

This is Eyb's translation of Menaechmi, l. 124: ob eam industriam hodie ducam scortum ad cenam atque aliquo condicam

foras. The second reference is found in Eyb's translation of Bacchides, after l. 756. The proverbial phrase, "im Saus leben," is now more common in the combination, "in Saus und Braus leben." Hans Sachs uses only the first form, "das wir im sausz davon gut hamburgisch Bier trancken," (Borchardt-Wustmann, p. 405), and "Und leb im sausz, die weil es wert!" (Handschin, p. 111). Schiller, Wallensteins Lager, uses "Saus und Braus"; Eyb's use of this phrase appears to be the earliest in German. The combination, "lieb oder leide" was also very common; Eiselein, p. 425, quotes examples from Iwein and Parzival. I have found two examples in Ackermann aus Böhmen, pp. 54, 74: "Geschehe dir dann liebe oder leide" and "Es sei dir nu lieb oder leit." Cf. Zingerle, p. 88 for MHG examples. Waldis, cited by Sandvoss, p. 69, uses a variant, "noch vmb lieb noch leidet"; cf. DW, VI, 655 for the formula "liebes und leides." For Eyb's use of "hübsche frawn" as a translation of scortum, cf. Lexer, I, 1373, "hübschaerinne = Buhlerin, concubine."

155. Du pist leichter dann ain feder vnd bist nit ains minsten pfennigs werdel (II, 85, 3) (II, 128, 37)
Wander, III, 14, *23.

Eyb translates the Latin, Menaechni, l. 488: levior quam pluma in the first example; the second example is from Philogenia. This appears to be the first use of this phrase in German, which is proverbial in Latin (von Wyss, p. 91), as well as in English (Apperson, p. 364). The second phrase is also proverbial; Wander, III, 1277, *276: "Es ist keinen Pfennig werth." Eyb's use of this phrase again appears to be one of the earliest. Cf. also No. 118.

156. Sy (die pawren) sind gemainlich über ainen laist geschlagen, vnd ist der letst der pöst / (S.d.S. fol. 115b.)
Wander, III, 32, *12. Borchardt-Wustmann, p. 296. Huth, p. 90. Risse, p. 290.

The earliest example of this proverb in DW, VI, 722 is from 1756; Huth quotes an earlier one from Grimmelshausen. Both sources use the form "Die Weiber (Frauenzimmer) sind über einen Leisten geschlagen." Wander's example, from 1590, and Risse's quotation from Murner, Narrenbeschwörung, are more general. Eyb's version is the earliest recorded and the only one to use "Bauern." The phrase is related to the

Latin, Eundem calceum omni pede inducere, quoted by Borchardt-Wustmann. The second part of the quotation also appears to be proverbial. I have been unable to find any parallels; Wander, III, 45, 1, quotes a version with the opposite idea, "De leste, de beste."

157. Darumb hat got im ewangelio gesprochen eßer liecht sol also vor den menschen leüchten / das sy mügen sehen eßer guote werck vnd eern den himlischen vater / (S.d.S. fol. 4a.) Wander, III, 113, 78. Büchmann, p. 45. Eberth, p. 91.

Eyb translates this passage from Matt. 5: 16; it has apparently become proverbial in German, largely through Luther's translation, which is very close to Eyb's. Cf. Kurrelmeyer, CCXXXIV, p. 18: "Also leucht ewer liecht vor den leuten: das sy gesehen ewere guote wercke: vnd wunliglichen ewern vatter der in den himeln ist."

158. Lieb haben (spricht Terentius) hatt weder radt noch masz lieb mag mit radt nit gehandelt werden. (S.d.S. fol. 126b.)

Otto, p. 18, quotes a similar passage from Publ. Syr.: Cum ames, non sapias, aut cum sapias, non ames. Eyb is using a more expanded version of the modern German, "Minne verkehrt die Sinne," Wander, III, 664, 5. I have not been able to locate the passage in Terence.

159. Seneca spricht ... wer nyemant lieb hat / den hat man auch nit lieb / (S.d.S. fol. 124a.)

This is Eyb's translation of Seneca, Ep. 9. 4: Hecaton ait ... Si vis amari, ama, quoted by Otto, p. 17. Seiler, Lehnspruchwort, I, 194, has collected other Latin examples. The earliest German example after Eyb is from Harsdörffer, quoted by Lennon, p. 31, "Liebe erwirbt Liebe und dringt durch Schild und Harnisch."

160. Dann liebhabent leüt sein allzeit frölich. (II, 14, 5)

This is Eyb's translation of Bacchides, l. 193: Quia si illa inventa est, quam ille amat, recte valet; si non inventa est, minus valet moribundusque est. Herrmann remarks that Eyb added in his MS the words quod letatur semper anima amantis, to explain the line. Eyb's passage is thus changed to conform with his note. I have not found any parallel; cf. however, Goethe, Egmont, Act III: "Glücklich allein / Ist die Seele, die liebt."

161. Hastu nye gehört ain altes liedlein, das man singet vnd war

ist: "Wer ausz lauterem hertzen lieb hat, der mag nitt ab gelassen; wo die liebe von adel kompt. die ist ewig."
(II, 138, 6-9)

This quotation from Philogenia appears proverbial; Eyb evidently considered it so, to judge by his introduction. I have not been able to find an exact parallel. Horace, Odes, 1. 13. offers a related thought: suprema citius solvet amor die.

162. "Hab mich lieb, oder ich würf dich mit ain stain durch den kopf" als mein nachpauwren, Die pauwren, sprechen? (II, 124, 5-7)

Eyb apparently considered this phrase proverbial, as he quotes it. It is from his translation of Philogenia. I have not found any parallels.

163. a) Es sagt plautus, das die lieb sey suosz vnd saure, mit hoonig vnd mit gallen gemischt. In dem anfang vnd versuchen ist sie suozze vnd in dem verdrissen vnd setigkeit sawr.
(I, 11, 28-31)

b) Liebe (spricht er [Plautus]) ist hönig vund gallen / wer die versucht / dem ist sy süaze vnd ist pitter dem der gesettigt ist / (S.d.S. fol. 126b.)

Otto, p. 217. Seiler, Lehnsprichwort, I, 193; II, 75 ff. Zingerle, pp. 71, 194.

These passages are translated from Plautus, Cistellaria, 1. 1. 71: Namque eocator amor et melle et felle est fecundissimus; gustui dat dulce; amarum ad satietatem usque aggerit. Eyb quotes the Latin in Margarita poetica, fol. 151, L. We find a similar passage in Eyb's translation of Becchides, ll. 62-64, "Wann solche ist gar süsz zuo reden; aber so man es versucht so wirt es sauer: wann es verwundet die gedanken, zerstreüwett das guot vnd vernicht die werck vnd leümant des menschen" (II, 7, 18-20). The thought in these passages is related to "Keine Liebe ohne Leid" which was very popular with medieval writers (Cf. Zingerle, p. 71 and Nos. 150, 154). We find a similar thought in Wittenwilers Ring, ll. 2075 ff.:

Die minn ward ir gevallen,
Die hönich gmacht aus gallen
Und dar nach aus dem hönich gpirt
Gallen, die ze pitter wirt.

Cf. also Prov. 5: 3-4 and the notes in Wiessner's commentary,

p. 91. For the second part of the quotation from Eyb, Zingerle, p. 71, quotes an early example from Freidank, 55, 13: "Des honges sūeze verdriuzet so man ze vil geniuzet." Le Clercq, p. 48, quotes the phrase, "Kein lieb ohne leidt / Ellende ist dass apscheidt. Dan es nun nit anders zugeht," as a motto. Related to the above are the following two proverbs.

164. Als plautus schreibt: wo hoonig ist, do ist auch die galle. (I, 49, 33)

Wander, II, 771, 108.

Wander quotes his parallel from Gottfried von Strassburg, which would be the earliest German version. Herrmann, in his introduction to Ehebüchlein, p. XXXIII, notes that Eyb is incorrect in ascribing this phrase to Plautus; it comes rather from Apuleius, Florida, iv. 18: ut etiam in amplissima quaque laetitia subsit quaequam uel parua querimonia coniugatione quadam mellis et fellis: ubi uber, ibi tuber.

165. Nach dem hönig volget das gifft / vnd nach liechtem tag kommet die nacht. (S.d.S. fol. 30b.)

Wander, II, 769, 55.

The combination of honey and poison was popular with medieval writers; Seiler, Lehnspruchwort, II, 75, quotes two examples from Jerome, Ep. xv. 4: Sed, mihi credite, venenum sub melle latet and Ep. cvii. 5: Venena non dantur, nisi melle circumlita. Zingerle, p. 71 quotes an example from Walther von der Vogelweide, "In sime sūezen honege lit ein giftig nagel" (44, 2). Eyb's version is the only one to combine the phrase with the phrase "Tag und Nacht."

166. Wann her flieszende vnd schnell lieb, die gewynnet gemeinlich pßsen auszgangnk vnd erkaltet bald. (I, 12, 31-33)

This sentiment occurs in a quotation from Wander, III, 167, 40: "Liebe mich wenig, aber liebe mich lang"; one of Wander's sources is Prov. dan. Winston Churchill, in his American historical novel, Richard Carvel (1889), quotes "an old song," which also contains this idea.

Love me little, love me long,
Is the burthen of my song,
Love that is too hot and strong
Runneth soon to waste.

The song is referred to as an "air, already mellowed by an hundred years," which would place it in the seventeenth cen-

tury as the novel deals with the period of the American Revolution. According to Apperson, p. 386, "Love me little, love me long" first occurs in 1546, in Heywood's Proverbs. Apperson, p. 588 also quotes "Hotte loue soone colde," from Heywood. Wiessner quotes a similar phrase, with the substitution of "sweet" for "quick" in his commentary, p. 91, "Ach, min, din süezer anvank git mangeln bittern usgank" from Gesamt-Abenteuer (1100-1300), No. 15, 1 ff. Cf. Ovid, Ars amandi, 1. 57: principium dulce est sed finis amoris amarus.

167. Warlich, es ist war, als man sagt, das schnelle herfliessende liebe kommt aus vngestümheit der wollusten vnd nit aus vernunft. (II, 134, 5-7)

This is from Eyb's translation of Philogenia and appears to be a variant of No. 166.

168. Ich mücht vor lieb sterben. (II, 120, 11-12) (II, 124, 2)

This is from Eyb's translation of Philogenia; DW, X, 2430, remarks that "vor liebe sterben" is "redensartlich hyperbolisch" and quotes its earliest example from Christian Weise. We find a related expression in the German Bible, Song of Sol. 2: 5: "Denn ich bin krank vor Liebe." Wander, III, 162, 769, quotes a parallel, "Wer vor Liebe stirbt liebt zu stark." Eyb's appears to be the earliest version.

169. Avianus spricht ... Du solt nichts deiner dinger loben / sy seyen dann vor von ains andern mund gelobt worden. (S.d.S. fol. 8a.)

This proverb seems to be based on Prov. 27: 2: Laudet te alienus, et non os tuum: extraneus, et non labia tua, although attributed to Avianus in whose work I did not find this passage. Wiessner, in his commentary, p. 180, quotes a passage from Boner which is a parallel for the second half of Eyb's quotation, "ein vründer mund sol loben mich, din munt sol ouch niht schelten dich" (68, 49).

170. a) Spricht Oratius / deiner dinger solt du nit loben / noch ains anderen schelten vnd vernichten. (S.d.S. fol. 8a.)
b) Catho ... du solt dich selbst nit loben noch rümen / noch selbs schelten / (S.d.S. fol. 8a.)

These two proverbs are related to No. 169; I was unable to locate this passage in Horace. Eyb may have based this passage and No. 169 on Cato, below. Eyb took the one attributed to Cato from Burlaeus, p. 236: De se ipso in neutram

partem loquendum est quoniam qui se laudat vanus est, qui se vituperat stultus est. Knust, in his note to this passage, quotes the exact wording of Cato: Nec te conlaudes nec te culpaveris ipse! Hoc faciunt stulti, quos gloria vexat inanis. Eyb may also have been influenced by 2 Cor. 10: 12: Non enim audemus inserere, aut comparare nos quibusdam qui seipsos commendant. Eberth, p. 55, quotes from Brant a version which appears to be the forerunner of the modern German "Eigenlob stinkt," "Das lob stinck uss eim eigenen mundt." Cf. also Lennon, p. 31, Thiele, p. 215. For medieval parallels, cf. Zingerle, p. 94, Seiler, Lehnspruchwort, II, 134. To these should be added Wittenwilers Ring, ll. 4915 f.:

Wiss, du scholt dich selten
Loben oder schelten.

171. Vnd hat gepogen seinen rucken als ain Camel / das der mensch möchte geen durch das loch der nadelen. (S.d.S. fol. 12b.)

This is a reference to Matt. 19: 24. Büchmann, p. 51, remarks that the expression, about the camel and the eye of the needle has become a proverbial phrase. Kurrelmeyer, CCXXXIV, p. 73, uses "der nadeln ore." Cf. Luther's "Nadelöhr."

172. Es ist geschriben Prouer. der lon ainer gemainen frauen ist kaum ain stuck prote. (S.d.S. fol. 53b.)
Wander, I, 482, 375.

This is Eyb's translation of Prov. 6: 26: Pretium enim scorti vix est unius panis. Eyb's version is an exact rendering of the Vulgate. Cf. Suringar, pp. 144, 495.

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173. a) Ich sag dir neue märe: der seckel ist vns nit swäre.
(II, 75, 22)
b) Got grüsz dich auch tochter, was ist der märe. (II, 97, 16)
c) Was sein neue märe? (II, 132, 25)

The first quotation is Eyb's free translation of Menae-chmi, ll. 254-5: quom inspicio marsuppiū viaticati hercle admodum aestive sumus. The phrase "neue mār" appears to be proverbial; Eiselein, p. 450, quotes a parallel from the Nibelungenlied. Ackermann aus Böhmen also uses this phrase, p. 14, "sage ... neue mere" and p. 25, "ich sage dir aber

ander mere." Hildebrand, Materialien,¹ pp. 81 f., quotes a "Kranzlied," ca. 1570, which begins, "Ich kumm ausz fremden landen her und bring euch vil der newen mār." This phrase has probably become best known through the opening lines of Luther's "Ich bring euch gute neüwe mehr." Wander, II, 103, *2507, quotes the second passage from Eyb but gives no other references. The second part of the first quotation also has a proverbial ring. Wittenwilers Ring, ll. 4429 ff. uses the word "seckel" similarly in a proverb: "Won ein sprüchwort saget daz: Dem der seckel steket vol, Den hört man gern und glaubt im wol." Cf. Wiessner's note to "märe," commentary, p. 12, l. 51.

174. Als die sach ist, also sol er sein,--als der windt gee, also kere er den mantel. (II, 34, 21-22)

Wander, III, 450, 37; 451, 42; 453, *67, *68; 454, *85. Apperson, p. 652. Borchardt-Wustmann, p. 310. Büchmann, p. 94. Eberth, p. 56. Handschin, p. 89. Lennon, p. 32. Lenschau, p. 121. Sandvoss, p. 71. Sellar, Lehnsprichwort, II, 93. Taylor, pp. 63, 151. Zingerle, p. 97.

This proverb is added to Eyb's translation of Bacchides, l. 662: utcumque res sit, ita animum habeat. Eyb uses this proverb to explain the Latin. He may have been influenced by Plautus, Poen. l. 754: utcumque est ventus, exim velum vortitur. According to Taylor, medieval and popular tradition changed the "sail" into a "cloak" or "mantle." The earliest parallel, using "Wind," is from Tristan und Isolde (ca. 1215), l. 10430: "man sol den mantel keren, als ie die winde sint gewant," quoted by Büchmann. Büchmann also quotes an earlier variant from Spervogel, using "Wetter" instead of "Wind," "Man sol den mantel keren als daz weter gat." Wittenwilers Ring uses the latter word, ll. 4514 ff.:

Besich, in welhem zeit du pist,
Dar zuo, wie daz weter ist,
Daz du deinen mantel gswind
Mügest keren gen dem wind!

Wittenwiler also brings in the word "Wetter." Cf. the numerous references in Wiessner's commentary, p. 169. In the later Middle Ages, the form with "hängen" becomes prevalent,

¹R. Hildebrand, Materialien zur Geschichte des deutschen Volkslieds, ed. G. Berlit (Leipzig, 1900).

- e.g. Brant, Narrenschiff, 100, 16: "Den mantel hencken gen dem wynd." This form is also used by Grimmelshausen and Harsdörffer. Hans Sachs uses both forms. DW, XIV, 242, quotes a version from Steinhöwel's Boccacio, contemporary to Eyb, which uses "kehren." The modern forms, as cited in Wander, use "hängen" exclusively. Cf. also Kinder-und Hausmärchen, I, No. 83: "Ich schleife die Schere und drehe geschwind und hänge mein Mäntelchen nach dem Wind."
175. Du wirst vns allen so üppig werden, das dir nyemandt an rüren tar den mantel, vnd dich selbs nit kennen. (II, 151, 4-5)
- This is from Eyb's translation of Philogenia. He quotes the Latin original in his Margarita poetica, fol. 266b Y: Tu adeo deinceps eris apud te: ut tibi pendulam palii nullus audeat attingere. This may be a reminiscence of Matt. 9: 20-22. Ugolino, who wrote his play in classical Latin, does not use the Latin of the Vulgate. The phrase is best known today as "Saum des Mantels anrühren," through Luther's translation.
176. Ey, was habe ich geredt? das mein maul ain täsch wär! (II, 125, 21)

In this phrase from Eyb's translation of Philogenia, Petz has been trying to seduce Metz and has only succeeded in angering her with his blandishments. She tells him to go away forever. Petz realizes that he has been laying it on too thick, so he utters this phrase in annoyance. The meaning of the phrase is quite clear from this quotation from Fischart, cited by DW, XI, 148, "Hie macht er sein maul zur taschen, indem er spricht, die meidlin werden umb virtzig tag später witzig," i.e. he lied. Petz therefore is taking himself to task for telling so many untruths, which have only made his position worse. DW, ibid., quotes from Aler (1727), "sein maul zur (gaukel-) taschen machen," pro thesauro dare carbones, inficiari sua dicta. The phrase, as used by Eyb, could also have the meaning that Petz wishes his mouth were a pocket, so that he could button it; cf. the English vulgarism, "Button up your mouth!" Risse, p. 365, quotes two instances from Murner where the mouth is referred to as a "Tasche," e.g. "halt zuo beschluss die brot tesch" and "binden zuo die clapperteschen." Cf. DW, XI, 152, for "Taschenmarkt = Geschwätz," e.g. "wenn inen (den mädgen) ein

andere magd begegnet, so halten sie einen taschenmarkt oder ein stenderling," from Luther's Tischreden.

177. Nymme hyn die maulpiren vnd sprich, du seyest och hie geweszt! (II, 108, 18-19)

Eyb inserts this phrase after Menaechmi, l. 1012. This passage is quoted DW, VI, 1799; the explanation of "Maulbirne" is "Schlag aufs Maul." Eyb's is the earliest example mentioned.

178. Wir machen dich mitt der selben helmparten demütiger, dann ain mellslin ist vor der katzen. (II, 46, 7-8)

This is Eyb's translation of Bacchides, ll. 878-89: si tibi est machaera, at nobis veruinast domi: qua quidem te faciam, si tu me inritaveris, confossioem soricina nenia.

Eyb based his translation on a different MS reading: for soricina nenia, he has soricina uenia, which he explains, sorice indicante se petere veniam a murilego, quando est captus (Herrmann's note to this line). Apperson, p. 89, No. 70 quotes the opposite to Eyb's phrase, "When the cat's gone, the mice grow sawcy." The contrast of cat and mouse is proverbial.

179. Wer klain vnd nider ist vnd sich erhöhet / ist ain mörwunder vnd grausamer schad / (S.d.S. fol. 12a.)

Wander, III, 559, s.v. "Meerwunder," quotes, "Das ist ein Meerwunder" from Tendlau (1860). DW, VI, 1863, remarks that the word was used of an "abscheulich hässlicher mensch" and quotes the earliest example of its use in this sense from Steinhöwel's Esopus (1555). Eyb's use of it in this sense thus appears to be the earliest in German. Cf. No. 82 where Eyb uses it again in its usual meaning of "sea-monster."

180. Salustius ... nichts ist schnöders dann der mensch / (S.d.S. fol. 6b.)

Eyb translates this from Sallust, Bellum Jugurthinum, xiv. 2: homo omnium, quos terra sustinet, sceleratissimus. I have found no parallels for this phrase, which does not appear to be proverbial. It is related slightly to the proverb quoted by Wander, I, 835, 15: "Die Erde treget vnd erneeret kein böser thier, denn einen vndanckbaren Menschen," from Sebastian Franck von Werd (1550).

181. Aber ye seltzamer die miltigkait ist / so vil loblicher ist sy zuo achten. (S.d.S. fol. 15b.)

I have found no parallels for this statement. It seems to be a maxim rather than a proverb.

182. Es ist ain gemaines sprichwort / vil miltikait ist selten reich / (S.d.S. fol. 16a.)

This proverb, quoted as such by Eyb, appears to go back to Cicero, De offic. ii. 15. 55: largitionem fundum non habere, quoted by Otto, p. 149. Apperson, p. 246, No. 18, quotes, "To give always, there is no end," recorded 1623. Wander, III, 662, 4: "Zu viel milt ist verthon" and 663, s.v. "Mildigkeit," "Zu gross Mildigkeit soltu meyden, wiltu nit schwöre Armuth leyden" (Sutor, 81; Locī comm. 120). These parallels from Wander are later than Eyb, who appears to have the earliest version in German. This proverb does not seem to be used in modern German. It is opposite in thought to the proverb, quoted by Wander, III, 662, 1, and Lennon, p. 33, "Der milt gibt sich reich, der geitzig nimpt sich arm" (Franck).

183. a) Es sagen auch die leerer das die tugende halten das mittel vnd vermeiden die enden als Seneca spricht ain yede tugend ist im mittel. (S.d.S. fol. 3b.)
b) Darumb sagt er (Ovid) / so ain mensch haltet das mittel so wandert er am aller sichersten / er soll allen dingen geben ain masz / (S.d.S. fol. 4a.)

The first quotation is from Seneca, Dial. xi. 17. 2: virtus in medio posita est. The second quotation is from Ovid, Met. ii. 137: medio tutissimus ibis; Otto, p. 226, quotes parallels from Plautus, Poen. i. 238 and Jerome, Ep. cviii. 20: difficile est modum tenere in omnibus. These two proverbs do not seem to have become popular in German. Eyb seems to be the first to have used them in German. Risse, p. 457, quotes a related version from Murner, "Vil ist zuo vil vnd wurdt zuo vil / Bruch das mittel, tryff das zyl." This proverb leads us to a consideration of the second part of the second quotation which is proverbial and which was very popular in the Middle Ages. Zingerle, p. 99, quotes an example from Freidank, 114, 9 and from the Colmar MS (fifteenth century),¹ "Diu maze ist zallen dingen guot,"

¹Cf. J. V. Tillmann, An Edition of Hort von der Astronomy from the Colmar MS (C G M 4997), with an Introduction on the His-

which may be the earliest example. Wittenwilers Ring, l. 3067 uses almost exactly the same words, "Mas ist guot zuo allen dingen." Cf. Wiessner's commentary, p. 123 for variants. Cf. also Suringar, p. 92. To these may be added Pauli, Schimpf und Ernst, No. 239, "Es ist ein Wort: Mesikeit stat wol in allen Dingen," and Gallacher, p. 496, "Mass in allen Dingen" from Caspar Scheidt. Handschin quotes similar versions from Hans Sachs, pp. 27, 89, 57. Wander, I, 604, 24; III, 489, 28 ff., 490, 54 lists numerous variants. Cf. also Sandvoss, p. 71.

184. Wo guoter will ist da mag das mittel gefunden werden / (S.d.S. fol. 4a.)

This appears to be the earliest formulation in German of the well-known proverb, "Where there's a will, there's a way" (Apperson, p. 687, recorded 1640). Seiler, Lehnspruchwort, I, 79 considers it a borrowing from the French, "Vouloir c'est pouvoir." He does not give any evidence for this statement. The German versions, quoted by Wander, V, 239, 82; 242, 151 differ somewhat from Eyb in wording, "Guter Wille findet bald Gelegenheit," from Grubb (1678), and "Wo freundlicher Wille ist, da fehlt's nicht an Raum."

185. Wann alle ding seind müglich dem gelaubenden / was er gelaubt vnd bittet das ist er erwerben. (S.d.S. fol. 72a.)

This may be based on Matt. 17: 20: Amen quippe dico vobis, si habueritis fidem, sicut granum sinapis, dicetis monti huic, Transi hinc illuc, et transibit, et nihil impossibile erit vobis. The related proverb, "Der Glaube kann Berge versetzen" (Seiler, Lehnspruchwort, I, 148), is based on Matt. 21: 21. Wander, I, 604, 27, quotes a parallel to Eyb's version, "Alle ding sind möglich dem, der da glaubt," identical with Luther's translation of Mark 9: 23.

186. Du spottest aber mein vnd haltest mich gering als ein mücklein. (II, 96, 13-14)

This translation of Eyb's is based on a variant reading of Menaechmi, ll. 746-47. According to Herrmann's note, Eyb's MS read prothaones for Porthaone; Eyb explains prothaones as thao: est genus musce. This accounts for his translation. Apart from this, however, "Mücklein" is used

proverbially in German in the sense of something very small;
cf. Borchardt-Wustmann, pp. 329 f.

187. Wann ausz überflüssigkeit des hertzen redt der mund. (S.d.S. fol. 7a.)

This is Eyb's version of Matt. 12: 34: Ex abundantia cordis os loquitur. This translation was superseded by Luther's version, which he adopted from an earlier Bible translation (cf. Kurrelmeyer, Modern Language Notes, L [1935], 380-382): "Wess das Herz voll ist, dess gehet der Mund über." Luther's version is listed in the following collections: Wander, II, 615, 341; Handschin, p. 62; Lenschau, p. 86; Seiler, Lehnsprichwort, I, 166; Taylor, pp. 56 f.; Schulze, p. 146; Zingerle, p. 104. Like Eyb, Ulfilas and Tatian translate the phrase literally, as does the French Bible, quoted by Büchmann, p. 49, "De l'abondance du coeur la bouche parle." Büchmann also notes that Schiller broke away from Luther's version in Wallensteins Tod, I, 4, 173 f.: "Und was der Zorn und was der frohe Mut / Mich sprechen liess im Ueberfluss des Herzens." Cf. the references in Taylor, Problems, p. 36, n. 104 and add the following: Zacharias Bletz, Marcolfus, ed. E. Steiner, in Die Schweiz im deutschen Geistesleben, XLI-XLII (Frauenfeld and Leipzig, 1926), 78, 364: "Uss vollem hertzen ret der Mund!" and Goethe, Römische Elegien, XX, "Ach, den Lippen entquillt Fülle des Herzens so leicht." Cf. Seiler, Deutsche Sprichwörterkunde, p. 99, "Voller Mundt sagt des hertzen grund," Quod in animo sobrii, id in ore ebrui, from the Klagenfurt collection (1468).

N

188. a) Wann ainem jüngling ist nichts schädlicher dann die nacht, ain fraw vnd der wein. (II, 9, 1-2)
b) Schreibt Vgolinus ... hastu nye gehoort, das die nacht, die lieb, der wein vnd die iugent manchen menschen uoberwindet, das er vnrecht thut? (I, 28, 21-23)

No. 188a is Eyb's translation of Bacchides, ll. 87-88: Quia istoc inlecebrosius fiere nil potest: nox mulier vinum homini adolescentulo. Otto, p. 312, quotes a parallel from Terence, Ad. 1. 470: Persuasit nox amor vinum adolescentia. Wander, II, 1077, 1, cites No. 188a from Eyb. DW, XIV, 848

quotes No. 188b from Eyb as the earliest German version; it also mentions the Terence translation by Boltz (1539).

Wander, I, 611, 181, quotes a parallel, "Drei Dinge die schlimmsten Rathgeber sein, die Nacht, die Liebe und der Wein." Wander, I, 629, 645, also quotes, "Drey ding einem jüngling schädlich sein: die nacht, ein fraw, und der wein," from Comedia Vgolini but I have been unable to locate this quotation in Herrmann's edition of Philogenia. Eyb's rendering is thus the oldest in German.

189. Es ist Mar. geschriben wer seinen nächsten betrüggt der felit selbs darein. (S.d.S. fol. 53b.)

I have not found this passage in Mark; it may be a typographical error for Matt. 15: 14: caecus autem si caeco ducatum praestet, ambo in foveam cadunt. Cf. Prov. 26: 27: Qui fodit foveam, incidet in eam. Another reference would be Prov. 29: 5: Homo, qui blandis, fictisque sermonibus loquitur amico suo, rete expandit gressibus ejus. Cf. Prov. 28: 10. This quotation appears to be a variant of "Also auch es grebt einer eim ein Grub, und felt er selber daryn" from Schimpf und Ernst, No. 25. Cf. also Eberth, p. 31, Lenschau, p. 74, and Kurrelmeyer, CCXXXIV, p. 58, "beide vallent sy in die gruobe."

190. a) Als Leuitici geschriben est / du solt nit geuarlich sein deinem nächsten / noch jn mit gewalt vnderdrucken. (S.d.S. fol. 112a.)
 b) Vnd ist begriffen vnter dem gebott / hab lieb deinen nächsten als dich selbs / dardurch neyd vnd hasse werden vermidten. (S.d.S. fol. 47b.)

Both these passages seemed to be based on Lev. 19: 18: Non quaeras ultionem, nec memor eris injuriae civium tuorum. Diliges amicum tuum sicut teipsum. Cf. Gal. 5: 14, Job 6: 14. Büchmann, p. 12 and Wander, III, 842, 20, list this phrase as proverbial. Handschin, p. 94, quotes a rhymed version from Hans Sachs,

Lieb Got vor allen! steht geschrieben:
 Und wie dich, thu dein nechsten liebn!

191. Epicurus schreibt ... vnd wer nach der natur leben will, derselb muog nit arm werden: wann die natur lasz sich an ainem kleinen benuogen. (I, 36, 29-30)

This is Eyb's translation of Burlaeus, from the chapter

on Epicurus, p. 274: Si ad naturam vixeris nunquam eris pauper and p. 276: Exiguum natura desiderat, opinio immensum. Seiler, Lehnspruchwort, I, 212, quotes a German parallel, "Die Natur ist mit wenigem zufrieden" with no source and cites Cicero, De fin. II, 28, 91: Quod parvo esset natura contenta. Wittenwilers Ring, II, 2933-36, quotes a similar passage:

Nach der weisen lerer sag
Kainem man gebresten mag,
Der sich bentlegt, die weil er wert,
Des da die sein nataur begert.

Wiessner, in his commentary, p. 120, quotes an earlier parallel from Vintler (1411): "Wer do nach der natur lebt, der mag nimmer arm gesein; wann die natur die ist so vein, das si sich leicht genuegen lat."

192. Wer aber neüwzset wenig weyns / der mag sicher schlaffen.
(S.d.S. fol. 40a.)

This does not seem to be proverbial; it may be a maxim.

193. Seneca spricht ... ain yedes nympf daz sein das jm guot ist vnd verachtet das ander. (S.d.S. Vorrede C v A)

This phrase does not appear to be proverbial; it seems, however, to be related to the proverb, "One man's meat is another man's poison," Apperson, p. 410.

194. Wann die not, wer damit vmgeben ist, leret alle kuonste. (I, 36, 20-21)

Wander, I, 140, 45, 50; III, 1055, 245. Borchardt-Wustmann, p. 345. Apperson, p. 439. Eberth, p. 34. Seiler, Lehnspruchwort, II, 106. Taylor, p. 145.

Eyb translated this passage from the chapter on Apuleius in Burlaeus, p. 258: Faupertas apud secula omnium civitatum conditrix, omnium arcium reperitrix. The original is Apuleius, De magica, xviii. ll. 436 ff. Seiler quotes Latin parallels. Eyb's version is the oldest in German. Brant uses a close parallel, "All kunst armuot erfunden hett" (83, 69).

195. O ich sihe jn, der mir nützer ist dann ain melckende kuow.
(II, 79, 13-14)

Wander, II, 1688, *537, 538; III, 587, *1. Handschin, pp. 78, 91.

This is Eyb's translation of Menaechmi, l. 358: atque video qui mi est usui et plurimum prodest. Eyb adds the comparison. Wander quotes the phrase, "melckende Kuh" as proverbial, giving only French sources. His quotations do not

include "nützer." The earliest French example of the phrase is from 1656, as quoted by W. Gottschalk, Sprichwörtliche Redensarten der französischen Sprache (Heidelberg, 1930), p. 61. Eyb's version appears to be the earliest in German, antedating the earliest French reference. Hans Sachs uses this proverbial phrase twice, in the same form as Eyb, "Der ist uns allen nützer darzw, / Den het wir ein melckende kw" and "Es wer mir nützer spat und fru, / Denn het ich ein melckende kuh."

196. Wie wol man lizet, das nutz on erberkait vnd erberkait on nutz ains on das ander nitt müg gesein. (II, 139, 5-7)

This is from Eyb's translation of Philogenia. Here, "Nutz" seems to have the meaning of "Vorteil." From Eyb's introductory words, it appears that he considers it proverbial. Wander, I, 736, 104, quotes a variant with the opposite meaning, "Ehr' und Nutzen stecken selten in Einem Sacke." DW, VII, 1023, quotes a close parallel from Franck, "Es ist nichts nütz, es sei dann ehrlich." Eyb's version appears to be the oldest in German. The combination, "Nütz und Ehre," appears to have been very common in the Middle Ages; Wiessner, p. 148, cites numerous examples.

O

197. Wann wein vnd jugende sein zway feüwer der wollust / es ist nit not 81 in feüwer zuo giessen / noch ainem prinnenden leichnam feüer zuo geben. (S.d.S. fol. 131b.)

Eyb has translated this proverbial phrase from Jerome, Ep. xxi. 8: Vinum et adolescentia duplex est incendium voluptatis. Quid oleum flammae addicimus? Otto, p. 253, quotes parallels from other letters of Jerome; Seiler, Lehn-sprichwort, I, 219, quotes the above passage from Jerome and variants from Lucian and Horace. The earliest German parallel, quoted by Borchardt-Wustmann, p. 353, is from Franck's Namenlose Sammlung (1532), "schüt nit öhl ins Fewr." Eyb's is the earliest version in German. Lenschau, p. 124, quotes a variant from Grimmelshausen. Apperson, p. 463, quotes a parallel from Chaucer, which also appears to be based on Jerome's wording, "For wyne and youthe doon Venus encrese, As men in fyr wol casten oile or grece." Cf. modern versions

in Wander, I, 1005, *337 ff., Sandvoss, p. 79. The first part of Eyb's quotation is related to No. 188 above. The use of "Leichnam" to indicate a person was quite common in older German; cf. DW, VI, 626.

P

198. Vnd so er sich erhebt durch schön / so wirt er von ain pfawen schwantz verspottet. (S.d.S. fol. 11a.)

This proverbial phrase was common in Latin (cf. Otto, p. 269). Wander, III, 1252, 5, quotes a related phrase from Abraham a Santa Clara, "Der Pfau prangt nur mit seinem eigenen Schwanz" which indicates that it was used proverbially. Borchardt-Wustmann, p. 363, quotes some examples where "Pfau" alone is used and then this passage from Hans Sachs,

Der fuchs sprach: "Ich nem dich nit on,
Weil du durch dein vergülten schwanz
Dich heltest rumreich und prechtig ganz."

In Walther von der Vogelweide, the walk of the peacock is used as a symbol of humility; cf. Wilmann's note to the following line, "Do gieng ich slichent als ein pfawe" (19, 32). For the changes in the symbolism of the peacock in the Middle Ages, see Petrus Berchorius (d. 1362), Reductorium morale, vii. 62. 212 ff., cited by G. G. Coulton, Art and the Reformation (New York, 1928), p. 554. Eyb appears to have been the first German to use proverbially the phrase "Pfauenschwanz," meaning a thing of beauty.

199. Mir ist die pfeif erlegen, ich hab die schantz verloren. (II, 94, 18-19)

Eyb inserts these proverbial phrases into his translation of Menaechmi, after l. 700. Wander, III, 1260, *61 and IV, 102, *24 quotes both these phrases with Eiselein as his source. Eiselein quotes from Eyb. Wander explains both phrases as meaning, "Ich habe es nicht erreicht, ich bin besiegt worden." DW, VII, 1644, remarks that "Pfeife" = penis. It undoubtedly has this meaning here, as Lutz has just quarrelled with his mistress and has gone away unsatisfied. Richter, p. 163, has some related material on "Pfeife." I have found no exact parallels for Eyb's phrase, with this meaning. Seiler, Lehnspruchwort, II, 141, remarks that the word "Schanze," used in the phrase, "in die Schanze schlagen"

first occurs in the sixteenth century. Here we have its use much earlier, although not with "schlagen." The meaning, "chance," is, however, the same. Kluge, Etymologisches Wörterbuch, p. 507, also states that "in die Schanze schlagen" was first used in this sense in 1540. Borchardt-Wustmann, p. 409, quotes an early parallel from Zimmerische Chronik (1566), "und im spill so fürgeschritten, dass der Beringer auch sein harnasch und das ross in die schanz geschlagen und verloren." In this example, we have the use of Eyb's phrase, "Schanze verlieren." Cf. Richter, pp. 181 ff. Eyb's use of both these phrases appears to be the earliest in German.

200. a) So fahest du am letzten an vnd aufzähnest das pferde bey dem swantz. (II, 140, 19-20)

b) Aber zu disen zeyten ist die erst frag nach dem gut, das gleich geacht wirt, Sam das pferd hinden auffzuzeimen. (I, 32, 8-10)

Wander, III, 1315, *827. Borchardt-Wustmann, p. 367. Thiele, p. 377.

The first of these quotations is from Eyb's translation of Philogenia, the second from Ehebüchlein. This proverb seems to have been popular in the sixteenth and seventeenth centuries; Wander quotes Luther, as does Thiele, "das Rosz am Schwanz (var. arse) können zäumen." Wander also cites Moscherosch as a source; Huth does not include it in her collection. DW, I, 782, quotes its earliest version from Franck, Lob der Thorheit (1534), "das ros beim ars aufzeumen"; a parallel is also quoted from Simplizissimus which Lenschau does not list. Eyb's is apparently the first recorded use of this proverb, which does not seem to be common in modern German.

201. Wär ich gantz erquicket vnd wölt lenger leben dann der Fenix. (II, 124, 26-27)

If Eyb did not translate this phrase directly from the Latin of Philogenia, it is, no doubt, a learned allusion, and has not become popular. It is mentioned by Büchmann, p. 89.

202. Er sol nicht da haimen beleiben / wann kain prophet ist genäm in seinem lannd. (S.d.S. fol. 116b.)

Wander, III, 1412, 7. Büchmann, p. 50. Schulze, p. 148. Seiler, Lehnsprichwort, I, 223.

This is Eyb's translation of Luke 4: 24: quia nemo

propheta acceptus est in patria sua. Luther's translation is almost identical with Eyb's, "Kein Prophet ist angenehm in seinem Vaterlande." Both may have been influenced by early German Bible translations which use "angenem" in a variant reading; cf. Kurrelmeyer, CCXXXIV, p. 214. However, they use "weyssag" for "propheta." The earliest version of this Biblical passage is probably that of Boner, quoted by Seiler, "Man siht vil selten wissagen in sime lande krone tragen." Wittenwilers Ring, ll. 3869-71, has another variant:

Niemand wol gewesen mag
Ein prophet in seinem land;
Won er ist ze wol bekant.

Cf. Wiessner's commentary, p. 149. Büchmann quotes a related version from the Greek and also an old French version. The modern German form, based on Luther's translation of Matt. 13: 57, is usually shortened to "Der (ein) Prophet gilt nichts in seinem Vaterlande."

R

203. Ye gelücksliger sein leben ist / ye ee sol er hailsamen radt der weisen ersuchen das er nit vail so der weg glatt ist vnd schlüpfferig / spricht Seneca. (S.d.S. fol. 106b.)

Seiler, Lehnsprichwort, I, 95, quotes "Mit den Alten soll man ratschlagen" and gives Latin sources. Cf. No. 204 below. The second part of Eyb's quotation finds a parallel in Wander, IV, 1843, 29, "Auf schlüpfrigem Wege kann man leicht fallen." It is doubtful whether either of these phrases are proverbial in German.

204. Als Tullius spricht / der gewalt ist ausz wenndig klain / wo da haimen nit ist der radt / ain haylsamer radt ist bey den alten / wo sich meret das alter daselbst meret sich auch der radt. In den alten (spricht Job) ist weiszheit. (S.d.S. fol. 101a.)

This is Eyb's translation of Cicero, Den sen. vi. 17:
Non viribus non aut velocitatibus aut celeritate corporum
res magnae geruntur sed consilio antiquorum et scientia,
auctoritate, sententia: quibus non modo orbari, sed etiam
augeri solet senectus. This passage is quoted by Le Clercq, p. 60 in his article on mottos. The Biblical reference is Job 12: 12: In antiquis est sapientia, et in multo tempore

prudencia. This Bible passage is also quoted by Vincent of Beauvais, De eruditione, p. 44. Wander, III, 1469, 49, quotes a parallel, "Der Rath ist bei den Alten" with a Latin version, but without source. Wander, I, 1645, 49, quotes from Mathesius (1554), "Gewalt ohne Rath fellet mit ihrer macht vnd that," which is, in effect, a parallel to the first part of Eyb's quotation. Schulze, p. 67 and Handschin, p. 105, quote "wo vil rates ist, da ist auch vil hailes," which is a close parallel to the second part of Eyb's quotation. Eyb's version is the earliest in German of these proverbial phrases.

205. Isidorus spricht / vil reden ist ain torhait / (S.d.S. fol. 24a.)

Wander, III, 1553, 3, quotes a parallel, "An viel reden kennt man einen Narren." This thought occurs in Wittenwilers Ring, ll. 3233-34:

So spricht, der rede sei genuog:
Claffen vil sei narren fuog.

Wiessner, in his commentary, p. 129, quotes a parallel from Salomon und Markolf, "pei vil vbrigen worten erkennet man den toren." Cf. Job 13: 5: Atque utinam taceretis ut putaremini esse sapientes, and Wander, IV, 446, *238: "Wenn er geschwiegen, er wäre Philosoph geblieben," quoted from Lohrengel (1860). The sentiment expressed is universal.

206. Wer da wölle, der reib sich an mich. (II, 143, 28-29)

The phrase, "sich an jemand reiben" is very common. (Cf. Borchardt-Wustmann, p. 391; DW, VIII, 568.) Huth, p. 93, quotes from Moscherosch, "Keiner hat sich an mich reiben wollen." It is also used in such expressions as, "der tüffel reib sich an im" and "sich ans schelmenbein reiben," quoted from Murner by Risse, p. 360. Huth, p. 80, quotes another variation, "wann du dich an den Esel reibest." The oldest recorded use, known to me, is Ackermann aus Böhmen, p. 12, "also wiltu dich an vns reiben."

207. Als Mathei geschriben ist / ain yedes reich in sich selbs getailt / wirt zerstöret. (S.d.S. fol. 100b.)

This is Eyb's translation of Matt. 12: 25: Omne regnum divisum contra se, desolabitur. Wander, III, 1601, 9 lists Luther's translation of this passage as a proverb. Schulze, p. 145, quotes a version from P. Eschenloer, Bresl. Stadtge-

schichte (Kunish, I, 237), "das ein ieglich reich in sich geteilet vertirbet" (1440-79). Cf. Kurrelmeyer, CCXXXIV, p. 45, "Ein ieglich reich geteilt wider sich wirt verwüst."

208. Es ist Prouerbiorum geschriben / wer hoffet in sein reichtumb der wirt vallen. (S.d.S. fol. 136a.)

This is Eyb's translation of Prov. 11: 28: Qui confidit in divitiis suis, corruet. Eyb's version differs somewhat from Luther's. Wander, III, 1630, 156, quotes a rhymed version from Gerlach (1647), "Wer auf Reichthum trauet, nimmer veste bauet."

209. Was mag nun reichtumb gehelfen / wo nit sein die tugenden. (S.d.S. fol. 135b.)

Eyb may have based this passage on Prov. 22: 1: Melius est nomen bonum, quam divitiae multae: super argentum et aurum, gratia bona. Seiler, Lehnsprichwort, I, 259, quotes a passage from Horace, Ep. 1. l. 52, which is a close parallel to the Bible passage, Vilius argentum est auro, virtutibus aurum. Wander, III, 1626, 45, quotes a parallel from Wirth (n.d.), "Reichthum bestehet in Tugend und nicht in Gütern."

210. Mein weiszheit wil sich nit reimen. (II, 83, 15-16)
Wander, III, 1636, *26. Borchardt-Wustmann, p. 392.

Eyb inserts this phrase into his translation of Menaechmi after l. 461. The phrase, "sich reimen" was commonly used proverbially (cf. DW, VIII, 671). Borchardt-Wustmann quote examples from Waldis, Schiller, and Uhland. I have noted a similar use of the word "reimen" in Ackermann aus Böhmen, p. 6, "dein clage ist one reimen." This use may ultimately be traced back to the Bible; cf. Jer. 23: 28 in Luther's version, "Wie reimen Stroh und Weizen zusammen? spricht der Herr." Cf. Apperson, p. 529, "It may rhyme, but it accordeth not."

211. Wann es spricht Gregorius / das ain spate reü / selten ain ware reüw sey / (S.d.S. fol. 73b.)

Wander, III, 1662, 45; 50. Seiler, Lehnsprichwort, I, 114.

Wander quotes, "Späte Reu' ist selten treu" from Eiselein and "Spate rewe ist selten rechtschaffene" from Mathesius, Postilla (1558-83). Seiler quotes the same thought, in a much different form, from Freidank (33, 22), and suggests Ecclus. 5: 8 as the possible source. Eyb's version is thus

the oldest in German in this form, and he probably based it on this passage from Gregory, or a similar phrase: Poenitentia sera quidem, sed tamen vera describitur, listed in the index to Migne, LXXVI. The reference to page or section 421 is incorrect and a brief check did not disclose the exact reference. Cf. Poenitentia sera inutilis, also listed with an incorrect reference in Migne, LXXVI.

212. Beleib, beleib witwe, bisz nymmer leüt gen Rom geen. (II, 95, 26)

This is Eyb's translation of Menaechmi, l. 722: mea quidem hercle causa vidua vivito vel usque dum regnum optinebit Iuppiter. Eyb replaces a Roman circumlocution for "for ever" with a Christian phrase, which, in his time, would have the same significance. Wander, V, 322, *59 quotes this passage from Eyb but I have been unable to find any parallels. It is undoubtedly proverbial.

213. Du wöllest mir sagen, was die rüben gelten? (II, 77, 3-4)
Wander, III, 1750, *62; *63; 1839, *215; V, 308, *490.

This is Eyb's translation of Menaechmi, l. 289: Responde mihi, adulescens, quibus hic pretiis porci veneunt sacres sinceri. Von Wyss, p. 74, remarks "Auch ein Schwein zu opfern rieth man Leuten, an deren gesunden Menschenverstand man zweifelte." The references in Wander are taken from Eyb and Murner; Risse, p. 298, footnote, also lists this phrase from Murner, with the meaning, "nicht einmal in den alltäglichen Dingen Bescheid wissen," which would fit in with Eyb's use of the phrase. This is another instance, as in Nos. 116, 212 above, of Eyb's ability to replace Latin proverbial expressions with native German ones. This is the earliest instance of this phrase, which does not appear to be current in modern German.

214. O lieben kindt, richt die sach wol ausz, habt ainen guoten muot vnd laszt rüpplein sorgen. schafft eßer ding, ich will geen vnd schaffen das mein. (II, 39, 28-29)

This is Eyb's translation of Bacchides, l. 760: Vos vostrum curate officum, ego efficiam meum. Eyb has added the proverbial touch. "Rüpplein" is probably a figure of folk superstition, but I have been unable to find other references. It may be connected with "Ruprecht" who was considered to be a "Popanz" (cf. DW, VIII, 1534; and "Rüpel,"

ibid., 1528). Eiselein, p. 622, quotes this phrase from Eyb, along with "Lass gut Vöglein sorgen," which apparently has the same meaning. This latter phrase is quite common; it is listed in the collections of Eberth and Gallacher and apparently goes back to Matt. 6: 26.

15. Es ist gemain / wer sich vil ruomet der leüget geren vnd volget nach dem teüfel / der ruomet sich von vil künigreichen. (S.d.S. fol. 8b.)

The first part of this quotation has a proverbial ring, but I have not found any parallels; cf., however, Sprichwörter, Schöne, Weise Klugreden (Frankfurt a. M., 1565), 102b, "wer vil schwetzt, der leugt gern vil," quoted by Wiessner in his commentary, p. 130. The second part of the phrase is probably a reference to Matt. 4: 8 or Luke 4: 5-6.

216. Die keuscheit, die ich vndter deiner zucht vnd ruten hab gelernet. (I, 1515-6)

This phrase, "vndter deiner zucht vnd ruten" is based on Prov. 13: 24: Qui parcit virgae, odit filium suum and Eccclus. 30: 1: Qui diligit filium suum, assiduatur illi flagella. Another phrasing is that found in Wittenwilers Ring, l. 9015, "Mit gerten schol man kinder straffen." Wiessner has collected many examples of this version in his notes, to this line, p. 293. Seiler, in ZfdK, XXXV (1921), 308, quotes a medieval Latin sentiment which conveys the same meaning, Quippe diu male caesus lamentabitur infans. Cf. Petrarch, De remediis, p. 484: non linguae tantum, sed nec virga virgae parcendum, docti consulant, and Taylor, Problems, pp. 25 f. Cf. No. 300.

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217. Ja, er hat mir ain geschmirte sakpfeifen geessen: ich hab dich vnd jn erkannt an ainem tag, der ist heüß. (II, 96, 16-17)

This is Eyb's translation of Menaechmi, ll. 748-49: novi cum Calcha simul. eodem die illum vidi quo te ante hunc diem. As Menaechmus could not have seen the Greek seer Calchas, this is a circumlocution for "never" and Eyb uses an equally unlikely occurrence. The emphasis here is on the impossibility of the occurrence and Eyb's use of the phrase in this

sense is the earliest in German. Wander, III, 1824, *8 quotes this phrase from Eyb as proverbial. I have found no other reference. DW, VIII, 1626, quotes "die sackpfeife berüpfen" as "etwas unmögliches beginnen," which is related to Eyb's phrase. Eberth, pp. 84, 97, quotes two passages related in meaning from Brant where "Sackpfeife" is used as the trademark of a fool, "Vnd do mit schmyeren syn sackpfiffen" (72, 39) and "hielt doch die sackpfiff noch als vor" (67, c).

218. Bachis vnd aber bachis, Ir tragt sauer frucht, ir gebt bosen lon! ... ir saugt ausz der menschen bluot. (II, 20, 25-27)

This is Eyb's translation of Bacchides, ll. 371 f.:
Bacchides non Bacchides, sed bacchae sunt acerrumae ... quae hominum sorbent sanguinem. Herrmann notes that Eyb wrote fructus over bache which would explain the lack of reference to the Bacchae. Eyb was unable to reproduce the play on words in German, bacchae = "wild women or berries." We are familiar with the blood-sucker from Prov. 30: 15: Sanguisugae duae sunt filiae, dicentes: Affer, Affer. Borchardt-Wustmann, p. 61, quote Horace, Ars poetica, 476: Non missura cutem, nisi plena cruoris hirudo. Cf. also Eyb, "wirt er nicht von mir ausz gesogen bisz an die haut" (II, 143, 30-31) from the translation of Philogenia. "Böser Lohn" is a standard expression; Lexer, I, 1953, quotes "din lon daz ist bose," from Vom glouben (twelfth century), and DW, VI, 1135, "die welt gibt bösen lohn" from Simrock and ibid., 1133 "böses gewerbe bringt bösen lohn" from Schiller, Wallensteins Lager, Sc. 10.

219. Ich bin fürbasz schabab. (II, 94, 15)

Eyb inserts this into his translation of Menaechmi, after l. 698. Eyb uses this word to indicate that a lover has been rejected by his maid. The word was used in this sense already in MHG (cf. MHG Wb. II², 60 "ich bin schab ab" from Docen's Miscellen 2, 253) and is still current in modern German. DW, VIII, 1944, quotes an example from Franck, "eitle eher ist ein farende hab, heut lieb, morgen schabab." Cf. also the quotation from Ambraser Liederbuch (1582), "ach megdlein der viel junge, lasz mich nicht sein schabab." Wander, IV, 38, *3, quotes from Clara Hätzlerin, Eiselein and Sandvoss. Cf. also Seiler, Deutsche Sprichwörterkunde, p. 281, footnote, "In deutschen Volksliedern gibt ein Mädchen

öfter einem Jüngling 'das edle Kraut Schabab,' Schwarzkümmel und = 'schab ab,' d.i. geh weg." Cf. "Jemand Rübchen schaben" (Richter, p. 186) and "Schabernak" (DW, VIII, 1951).

220. Gedenck, das du nit mer kommest in mein hausz, du bringest denn des schäffers wortzaichen! (II, 94, 5-7)

This is Eyb's translation of Menaechmi, ll. 691 ff.: tu huc post hunc diem pedem intro non fere, ne frustra sis ... nisi feres argentum, frustra me ductare non potes. "Des schäffers wortzaichen" appears to be a translation of argentum. "Wortzeichen" is commonly used as a "password" but I have found no examples of its use with "schäffer." "Schäffer" here may be the equivalent of the MHG "schaffaere," procurator (Lexer, II, 629). As it is Menaechmus' mistress who is speaking, this is a possible interpretation. Cf. Luther's use of "Schaffner" in Matt. 20: 8 (Vulgate: procurator). "Schäffers wortzaichen" was evidently a current expression or an allusion to one.

221. Fürwar, ich will das alt schaff recht ausz beraiten, ob got wil ... ich wil zuo jm geen vnd wil jn heüt so wol bescheren von seim gelt, als nye kain schaf beschoren ist worden, gantz bis auf die lebendig haut. (II, 16, 2-6)

This is Eyb's translation of Bacchides, ll. 239 ff.: Extexam ego illum pulchre iam, si di volunt ... itaque tondebo auro usque ad vivam cutem. Wander, IV, 62, 179, quotes "Man kann das Schaf nicht weiter scheren als bis auf die Haut" from the Danish. Eyb's version appears to be the oldest in German. Cf. also the following expressions, and Seiler, Lehnsprichwort, I, 237. Cf. Nos. 106, 114, 116.

222. a) Die schäfflin sein beide beschorne. (II, 55, 24-25)
b) Mainstu, schwester, ob man dise schäfflin möcht dreystund im jar bescheren? (II, 56, 3-4)

The first quotation is Eyb's translation of Bacchides, l. 1125: Attonsae hae quidem ambae usque sunt. Von Wyss, p. 26, remarks that this is a common phrase. Cf. Wander, IV, 70, *6: "Er hat sein Schäfchen dabei geschoren" and Borchardt-Wustmann, p. 407. A. Risse, p. 225, quotes a similar expression from Murner, "Die habendt ire schaff beschoren." The second quotation from Eyb is his translation of Bacchides, l. 1127: Rerin ter tu in anno posse has (oves) tonsitari? Cf. Wander, IV, 162, 182: "Man muss die

Schaf nicht allezeit schären" from Lehmann. Cf. Lexer, II, 709: "sinu schaf wolde er schern" from Genesis und Exodus (ed. by Diemer), 61, 8, and Handschin, p. 112: "Von zweintz gulden ein malter koren, / Ich mein, das heyst die schaf geschoren."

223. Wer hat dise schäflin her geführt? (II, 55, 18)

This is Eyb's translation of Bacchides, l. 1121: quis hasce huc ovis adegit? The comparison of people to sheep is common; cf. DW, VIII, 1995, and von Wyss, p. 81.

224. Die scham ist ain muoter aller guoten werck ... vnnd die vnscham ain muoter alles laster. (S.d.S. fol. 34a.)

This is related in thought to the proverb, quoted by Seiler, Lehnsprichwort, I, 234, "Wo keine Scham ist, da ist auch kein Tugend." Seiler quotes similar expressions from Cicero and Freidank. Eberth, p. 75, quotes from Brant, 9, 13: "Die wor wyszheit voht an mit scham." Cf. Wander, IV, 91, 50, "Wo Scham ist, da ist auch Tugend" and Jas. 3: 17.

225. Solt ich des gleichen tuon in schimpf oder in ernst? (II, 8, 11)

Wander, IV, 185, 26. Eiselein, pp. 149, 549.

This is Eyb's translation of Bacchides, l. 75: utrum ego istuc locon adsimuleum an serio? Wittenwilers Ring, 11. 2681-82, quotes,

Wer chan iedem man gefallen

In ernst, in schimph und auch in schallen?

Cf. Wiessner's commentary, p. 112. Eyb's phrase is the earliest example I have found of "Schimpf und Ernst" used alone, without "Schallen." Cf. DW, IX, 169. The phrase is perhaps best known through the title of Pauli's collection, Schimpf und Ernst.

226. a) Petrarcha ... schlafen ist ain zeitlicher kurtzer tod / vnd sterben ain langer ewiger schlaf / (S.d.S. fol. 26a.)
b) Maro spricht der susz schlaf vnd hohe ruow des menschen / ist gleich ain senfften tod. (S.d.S. fol. 26a.)

Wander, IV, 195, 14; 19; 196, 44; 1234, 205.

Eyb translated the first passage from Petrarch, De remediis, pp. 585-86: somnus brevis mors & mors somnus longus, siue aeternus dici possit. The second passage is probably based on Virgil, Aeneid, vi. 278: tum consanguineus Leti Sopor. Vincent of Beauvais cites, in De eruditione,

p. 168, "secundus philosophus," Mors est eternus sompnus.
DW, IX, 269, quotes from Steinhöwel, Esop (1555), "der schlaff
 ist ein kleiner tod, und der tod ist der lang schlaff." Eyb's
 appears to be the earliest German version.

227. Wer arme ist an habe vnd reiche an tugenden vnnd gewissen /
 der schlaffett sicherer auff erdtrich / dann der reiche in
 purpur. (S.d.S. fol. 139a.)

Wander, I, 132, 7; 134, 61. Lennon, p. 30. Seiler, Lehn-
sprichwort, II, 113 ff.

Wittenwilers Ring, ll. 3475 ff., has a parallel passage,

Ist sei arm, nu hin, daz sei!
 Dannocht lebt sei noch da pei;
 Sei schlaft dest bas und fürcht ir nicht
 Vor teupen und vor feursch geschicht.

Wiessner, in his commentary, p. 136, quotes a parallel from
Carmen de contemptu mundi S. Anselmi (Migne, PL, CLVIII,
 692 f.), which has a striking similarity to Eyb's passage,
Et brevis et rarus fit somnus habentibus aurum ... non dat
securos nec ebur nec purpura somnos, paupertas vili stramine
tuta iacet. Auri possesor formidat semper et omnem ad
strepitum factas aestimat insidias. Arma, venena pavet,
furtum timet atque rapinam ... Paupertate ... nihil esse
beautius unquam ... nihil tutius esse potest. Wiessner also
 gives references to similar sentiments in Welscher Gast,
 Brant's Narrenschiff and Hans Sachs. Boner's Edelstein (ed.
 by Pfeiffer [Leipzig, 1844]), XV, 59 ff. offers a very close
 parallel:

Armuot ist ane sorge gar,
 Der rich nimt manger sorgen war.
 So der arme ruowet wol
 So ist der richen sorgen vol.
 Der arme ist sicher zaller stunt,
 Der richen uz vorchten niemer kunt.
 Der arme slaft in sicherheit,
 Der richen wacht in erebeit.

Cf. Ehebüchlein, pp. 31 f. and 34 f. for a discussion of the
 evils of riches.

228. Das sy (die sünd) mir hie ab gewäschten vnd ich über den
schnee geweisset werde. (II, 146, 20-21)

This is from Eyb's translation of Philogenia. Eyb's
 original and consequently his translation stem ultimately
 from Ps. 50: 9: lavabis me, et super nivem dealbabor, and
 Isa. 1: 18: si fuerint peccata vestra ut coccinum, quasi nix

dealbabuntur. Cf. Wander, V, 148, #41. The phrase, "white as snow" was common in Latin (cf. Otto, p. 244), and in English (cf. Apperson, p. 681), among other languages.

229. Ich zerschmiltz als der schnee an der sunnen. (II, 125, 31-32)

This is from Eyb's translation of Philogenia. In Margaritha poetica, Eyb quotes the Latin original, uideo me paulatim resolui: ut nix sole liquescit. Otto, p. 244, quotes Latin parallels. Wander, IV, 294, 45, quotes a German parallel, "Schnee zerschmilzt in der Sonne und Salz im Wasser." Cf. also Ecclus. 3: 17. Eyb apparently is the first to use this proverbial phrase in German.

230. Es schreibt Petrarcha also ... nichts vergeet ee vnd fleuchet serer dann die schoone. (I, 16, 33-17, 1)

This is Eyb's translation of Petrarch, De remediis, p. 47: atqui cunctis ex qualitatibus, quae mortali cum corpore fugiunt, nulla celocior, quam forma; que mox ut amoenum flosculum ostenderit, ... Cf. also p. 374: forma fugax, & fragile naturae donum ... This phrase occurs usually in connection with "Tugend," as, "Schönheit vergeht, Tugend besteht" (Seiler, Lehnspruchwort, I, 239; Wander, IV, 324, 112). "Schönheit" is also commonly used in contrast to "Keuschheit" (Seiler, Lehnspruchwort, II, 123). Wander, IV, 324, 114, quotes a parallel to Eyb's phrase, "Schönheit verleurt sich bald." Cf. Hauff, Reiters Morgenlied, "Ach, wie bald / Schwindet Schönheit und Gestalt!" quoted by Büchmann, p. 231. Eyb's version appears to be the oldest recorded in German.

231. Mir nitt! weit hindan ist für die schlüss guot --- ich wil mich vor dir hüten. (II, 100, 22-23)
Wander, II, 1710, 21; V, 152, 14; 581, 13. Handschin, p. 63. Lennon, p. 39. Lenschau, p. 34.

This is Eyb's translation of Menaechmi, l. 853: Dabitur malum, me quidem si attigeris aut si propriis ad me accesseris. Eyb has added the proverb and his version is the earliest recorded. Lenschau has listed numerous parallels. The earliest parallel in DW, IX, 2092, is from Andr. Senftleben, Notae philol. (1642). Eiselein, p. 557, quotes Eyb and Geiler. Seiler, Zeitschrift für Deutschkunde, XXXV (1921), 464, quotes a medieval Latin parallel, Incautum saepe perimunt

per bella sagittae: "Wer sich im Kriege nicht in acht nimmt, den treffen die Pfeile (Weit davon, ist gut vor'n Schuss)."

232. Geben sy gelt, so werden gepletzt die schuoch. (II, 143, 25-26).

This is from Eyb's translation of Philogenia. It is also quoted by Eiselein, p. 220. Wander, V, 401, 91, quotes a variant from Hoefer, "Die Worte sind gut, sprach der Schuster; gibst du Geld, so hast du die Schuh." Cf. Jörg Wickram, Rollwagenbüchlein, ed. H. Kurz (Leipzig, 1865), p. 92, l. 12: "Engelhart, gelt her, die schuo sind gepletzt!" Eyb's version is the oldest. It is related in thought to "Money talks" and "Geld regiert die Welt." For "pletzen, bletzen = flicken," cf. DW, II, 110 and Schmeller-Frommann, Bayerisches Wörterbuch, I, 465.

233. Man liset in den hystorien der Roomer ... "Secht, lieben freuonde, der schuch ist neuo, glat vnd huobsch, aber euor keiner weisz, wo mich der schuch druckt, dann ich allein." (I, 7, 6-9)

Eyb paraphrases this incident again, Ehebüchlein, p. 23, where he attributes it correctly to Plutarch (Coniugalia praecepta, quoted by Jerome Adv. Iovin. in Migne, PL, XXIII, 292). Eyb's direct source was undoubtedly Grisardis by Erhart Gross (published by Strauch, Zfda, XXIX [1885], 384). The version by Gross (1436) is thus the earliest in German. The proverbial phrase, "wissen, wo einem der Schuh druckt," is found in the following collections: Wander, V, 292, 96; IV, 357, #174. Borchardt-Wustmann, p. 424; Büchmann, p. 353; Eberth, p. 64; Handschin, p. 118; Huth, p. 95; Lenschau, p. 128; Otto, p. 325; Sandvoss, p. 92; Seiler, II, 124 f.; Taylor, p. 5; Thiele, p. 233.

234. Wann wo der schuolmaister guot ist / mag der schuoler nichts pßses vom jm gelernen / (S.d.S. fol. 140b.)

Eyb attributes this proverb, if it be one, to Cicero. He may perhaps have had in mind Cicero, Ad Att. v. 11. 5: οἶαντες ἡ δέσποινά (Cf. schol. Plato, Rep. 563 D). Cf. Petronius, also quoted by Seiler, Lehnspruchwort, II, 70: Qualis dominus, talis servus. Wiessner, p. 171 cites a related thought from Der Renner, ll. 18025 f.: "Swer wol lert und ez selber tuot, daz get den liuten in den muot," and from Deutscher Kato, 199 f.: "dem leraere ez niht wol an stat, tuot er, daz er

verboten hat." Cf. "Wie der Herr, so der Knecht" (Lenschau, p. 140).

235. Sie ... gebieten vmb sich, als wären sy der schulthaisz (II, 143, 22-3)

This is from Eyb's translation of Philogenia. Wander, I, 1383, *5, quotes it from Eyb as a proverbial phrase. I have found no parallels; Eyb's is apparently the only version. It is related in thought to the proverbial phrase, "Als wäre er der Hahn im Korb." Cf. Lenschau, p. 112. Cf. the list of proverbs with "Schultheiss" in DW, X, 1986.

236. Die frawen werden geleichet den schützen: ain schütz lasszt oft hundert pfeile von dem armprust, ee er mag treffen das zile: so fleüget zuo zeiten her ain gelück, das der pfeil des ersten schusses kommt in das plat. (II, 122, 9-12)

This comparison comes from the translation of Philogenia. Wander, IV, 403, 20 quotes the first section of it from Eyb as proverbial. I have found no parallels nor any evidence to support the assumption that it is proverbial. It is merely a rather complicated comparison, translated directly from the Latin, which Eyb gives in Margarita poetica, fol. 264b ee ff.: Ballistrari solent ab arcu plerumque sagittas centum emittere priusquam signum attigerunt: forte fortunas euolabit una: que statim in metam statuatur: sic mulieres se capi sinunt. Eyb misses the point in his translation by placing "die frawen ..." first, instead of last, as in the Latin.

37. Wann das glentz machen nit ain schwalb vnd ain tag / allso ain tugentsamen sälligen menschen machen nitt ain kurtze zeyt noch ain werck. (S.d.S. fol. 88b.)

Wander, IV, 412, 2; 126, 15. Büchmann, p. 334. Lenschau, p. 139. Sandvoss, p. 93. Seiler, Lehnsprichwort, I, 241. Taylor, p. 29. Zingerle, p. 135.

This popular proverb, as Büchmann remarks, goes back ultimately to Aristotle, Eth. Nic. I. 6. The oldest German version is that offered by Ritterspiegel (ca. 1434); "Ein swalbe ouch nicht bringet den lenzin, wan si komit geflogin," quoted by Zingerle. Lenschau lists numerous dialect examples and many translations by the humanists. She states that the proverb reappears first in the Reformation period. Eyb's use of the phrase antedates by one hundred years

Lenschau's earliest example for its reappearance during the Reformation, Fischart's Ehezuchtbüchlein (1578). In his translation of Bacchides, ll. 50-51, Eyb inserts the following phrase, where "Schwalbe" has somewhat the same meaning, "Ain klaine schwalb vermage nicht vil."

238. Er entphindt nichts mere, er ist als vil als ain fauler schwamm. (II, 42, 24-25)

This is Eyb's translation of Bacchides, l. 821: tantist, quantist fungus putidus. Von Wyss, p. 97, remarks that "fungus" is used in the sense of a stupid person. In his translation of Bacchides, ll. 283 and 1088, Eyb keeps this meaning, using "torhayt" and "narren." He has translated l. 821 literally; DW, IX, 2197 remarks that "Schwamm" was used in MHG to designate a worthless thing, "manger do den schaden nam, / dem min schimpf niht wol gezam: / daz war mir reht sam ein swam," Minnes. 3, 197a (Hagen). The word is also used of an useless person, "(die nonne) was noch dem gemeinen sprichwort der schwam des gantzen huses," Geiler von Kellersberg, Bilgersch. 88b. Eyb's appears to be the first recorded example of its use for a person. Cf. Otto, p. 150. Wander, IV, 416, *15, quotes, "Er ist ein wahrer Schwamm von einem Menschen" but gives only a Latin source. Cf. the phrase, "Er ist keinen Pfifferling wert," Schrader, p. 283, DW, VII, 1698; "Pfifferling" being a very common fungus, thus a worthless thing.

239. Die seel des sünders ist schwörtzer dann ain rapp. (S.d.S. fol. 2a.)

This appears to be the earliest German example of this proverbial phrase, which was common in Latin (Otto, p. 95). Wander, IV, 426, *74, quotes "Schwartz wie ein rabe" from Agricola. Cf. Wander, III, 1445, 15 f.

240. So schreibt Ouidius es ist ain hohe tugent wer schweigen kan / vnd ist ain schwäre schuld reden was verschwigen sein soll. (S.d.S. fol. 23a.)

Eyb translates this from Ovid, Ars amatoria, ll. 603 f.: Exiguast virtus praestare silentia rebus; At contra gravis est culpa tacenda loqui. The first part of Eyb's translation appears to be proverbial; Wander, IV, 439, 102, quotes from Lehmann "Schweigen ist ein tugendt" and ibid., 440, 108, from Clara Hätzlerin (1470, most of poems belonging to the fourteenth

century), "Schweigen ist eine grosse tugend, bald an alter vnd an iugend," the earliest example of which is quoted by Seiler, Lehnsprichwort, II, 126, from Deutscher Cato (ca. 1370). For the second part of Eyb's passage, cf. No. 242 below and Prov. 11: 13: Qui ambulat fraudulentem, revelat arcana and parallel passages.

241. a) Simonides hat gesaget das gewisser sey schweigen dann reden. (S.d.S. fol. 22b.)
 b) Du solt lieber hören reden dann das du selbsz redest. (S.d.S. fol. 23a.)

The earliest version of the thought contained in these expressions appears to be in Wittenwilers Ring, ll. 3060-62:

Da pei schol euch auch wesen kund,
 Daz einer wenich reden schol,
 Hören vil: so tuot er wol.

We find a parallel, contemporary to Eyb, in Proverbia communia (ca. 1470, printed 1480), quoted by Seiler, Lehnsprichwort, II, 126 and Wander, IV, 439, 92: "Zwighen best." Handschin, p. 64, quotes from Hans Sachs, "Darumb so hör vil und red wenig!" Cf. Wander, IV, 439, 91 and the related proverbs below.

242. Wilt du etwas haben verschwigen das behalt bey dir allain vnd sag es nyemand / (S.d.S. fol. 23a.)

The closest parallel to this proverb is found in Wander, IV, 1583, 11, "Was du willst verschwiegen han, so musst du niemand wissen lan." Wander and Sandvoss, p. 5, quote a variant from Waldis, "Was du nit haben wilt gemein, / Das schweig vnd bhalts bei dir allein." Cf. Eberth, p. 65, "Wer nit kan schwygen heymlichkeyt / Vnd syn anschlag andern seyt / Dem widerfert rüw, schad vnd leydt" (51, a). Eyb's version appears to be the earliest. Cf. "Mit Schweigen verred(e)t sich niemand," quoted by Wander, IV, 436, 43 from Petri.

243. Wer nicht waiszt zuo schweigen / der waiszt nit zuo reden / (S.d.S. fol. 23a.)

Eyb translates this proverb from the chapter on Pythagoras, Burlaeus, p. 78: Loqui ignorat qui tacere nescit. Cf. the numerous parallels in Knust's note to this line. Wander, IV, 435, 14, quotes "Dem stat schweygen wol an, der nicht wol reden kan," from Fabri de Werdea (1495). Wander, ibid.,

443, 175, cites a parallel from Franck (1541), "Wer nit kan schweigen, der kan nit reden." Eyb's formulation appears to be the oldest in German.

244. a) Nichts ist schwärer dann schweigen / aber vnrecht reden ist leicht. (S.d.S. fol. 23a.)
 b) Aber ist es schwärer zuo schweigen / allein der weisz waiszt wenn er schweigen soll. (S.d.S. fol. 23b.)

These proverbs are related to the proverb quoted by Seiler, Lehnspruchwort, II, 125, "Wohl Schweigen ist eine grössere Kunst als wohl reden," and to "Schweigen ist gut, besser reden, wer's kann," quoted by Wander, IV, 440, 113 and with variants by Gallacher, p. 498, Eberth, p. 65, Handschin, p. 119 and Zingerle, p. 119. I have found a Latin and German parallel in Pauli's Schimpf und Ernst, No. 108:

Multum melius est tacere
 Quam male respondere.
 Besser Schweigen ist fürwar,
 Den übel antwort geben zwar.

Eyb's appears to be the oldest formulation in German, as Zingerle's references are to "reden" only.

245. Es ist loblicher vnrecht vnd fräuel mit schweigen zuo dulden dann mit reden zuo überwinden. (S.d.S. fol. 23a.)

Eyb considers this a proverb, as he introduces it, along with Nos. 239b, 240, 241, 242 and 244 by "Die weiszen haben etlicher sprichwörter gebraucht. ..." Wander, III, 19, 9 quotes a parallel, "Es ist besser vnrecht leiden als vnrecht thun," from Henisch. Cf. Wander, IV, 437, 58, "Schweig, leyd vnnd vertrag, dein Leyd niemand klag, Glück kompt all Tag," from Lehmann. I have not been able to find an exact parallel. Eyb's formulation appears to be the oldest in German.

246. Alletzeit schweigen vnd allzeit reden ist ain geleiches übel vnd kaines zuo loben. (S.d.S. fol. 23a.)

Eyb may have based this expression on Eccles. 3: 7: Tempus tacendi, et tempus loquendi. Cf. Seiler, Lehnspruchwort, I, 227. The influence of Prov. 10: 19: In multiloquio non deerit peccatum seems unmistakable. Eberth, p. 66, quotes a parallel for part of Eyb's expression, "Vil schwätzen ist selten on sünd." Zingerle, p. 135, quotes a parallel for the other half from Diu Krone (1215-1220), "Swigen tuot vil dicke schaden." Zingerle, p. 119, also quotes a related proverb

from Der Renner, as does Wander, III, 1564, 247, "Swen reden und ouch swigen kan ze rehte, der ist ein wiser man." Eyb's version is unique in its formulation.

247. a) Es schreibt Plautus ... Wann hübsche kleyder vnd pöse siten werden gleycht einem schwein in dem kote. (I, 17, 25-26)

b) Vnd in ain vihisch leben wirt gefürt vnd sich vmbweltzet als ain schwein in dem kot aller sünden. (S.d.S. fol. 38a.)

The first quotation is from Plautus, Mostellaria, ll. 290-92: poste nequiquam exornatu est bene, si morata est male. Pulchrum ornatum turpes mores peius caeno conlinunt. Eyb has added the comparison to the sow. Wander, II, 1375, 110, quotes a close parallel, "Hübsche Kleider und schlechte Sitten kommen auf der Sau im Koth geritten." Zingerle, p. 137, quotes an early parallel to No. 247b from Frauenlob, "Der swine ein ebenspil er tuot mit willen diu kürn ein hol wol mit unvlate vür blüende grüden hübschlich mit hübschem rate." Seiler, Lehnsprichwort, II, 118, quotes from Spervogel, "Daz swin lat den luterer brunnen und leit sich in den trüben pfuol." Cf. Gallacher, p. 492. Eyb based the second quotation either on II Pet. 2: 22 or the chapter on Pythagoras, Burlaeus, p. 78: Et sues inquit Pythagoras, libencius in ceno quam in aquis claris versantur. Eyb is the first to compare bad manners and beautiful clothes to a pig in the mud.

248. Ich wöl machen, das jm die seel auff der zungen hupff, vñnd wöll jn enterben seines lebens. (II, 44, 10-11)

This is Eyb's translation of Bacchides, ll. 848-849: nil ullum exanimalem faxo, si convenero, nive exheredem fecero vitae suae. This is the earliest version of a proverbial phrase which Wander, IV, 493, *75; *82 lists, once without source, and from Luther's Tischreden, "Er hat die Seel auff der Zunge sitzen." Lenschau, p. 129, quotes a related expression, "Die Seele sitzt ihm auf dem Zahn." The phrase, which means "to be at death's door," is related to the English phrase, "to give up the ghost."

249. Als man spricht, den segel dem wind beuolhen. (II, IX, 1)

This proverbial expression is used by Johann Huff in his introduction to Spiegel der Sitten and it expresses his thoughts as he sends the book to the printers (cf. Introduc-

tion, p. ix). The meaning is the same as that of the more common expression, "die Segel dem Winde überlassen, to leave everything to chance" (DW, X, 85; Wander, IV, 498, 17). This appears to be the earliest recorded instance of either phrase.

250. Das jm die speisz süsser vnd wolschmeckender sey, so er die erarnet mit arbeit. (II, 123, 23-24)

This is from Eyb's translation of Philogenia. He quotes the Latin original in Margarita poetica, fol. 265a A: Suauior fit fructus et sapidior: quem labore maximo acquisiueris. Wander, I, 116, 21, quotes a parallel, "Arbeit gibt den Speisen guten Geschmack." Cf. the expression, "Arbeit macht das Leben suss." Eyb's version appears to be the earliest.

251. Als Chrisostomus schreibt / durch spil werden die teüfel erfreuet / (S.d.S. fol. 113b.)

Gambling was generally condemned in the Middle Ages; cf. A. Schultz, Das höfische Leben zur Zeit der Minnesinger, 2d ed. (Leipzig, 1889), I, 531 ff. A typical example is Wittenwilers Ring, ll. 4716-17: "Der würffel der ist gar enwicht / Und hat der treuwen in im nicht." Cf. the references quoted by Wiessner, commentary, p. 174, including the earliest from Reinmar von Zweter (1200-1260), "Der tiuvel schuof daz würfel-spil dar umbe, daz er selen vil da mit gewinnen wil." Wander, IV, 679, 69; 700, 144; 702, *215 quotes parallels. The last reference in Wander is a close parallel to Eyb's formulation, "Dies (das) Spiel hat der Teufel erdacht." Eyb's formulation appears to be the oldest in German, although the thought is recorded much earlier.

252. Vnd wirt mein leben gegleicht dem spil des spilbretes: wann ich musz werfen nach gelück. (II, 124, 9-11)

Eyb quotes the Latin of this passage from Philogenia in Margarita poetica, fol. 265 a B: Hec est mihi lex antiqua: ue mihi misero quo redactus sum: mea quidam uita (ut dici solet) in aliarum ludo posita est. The application of gambling terms to situations in life is quite common; cf. the common expressions, "in die Schanze schlagen," "das Leben aufs Spiel setzen" (Richter, pp. 181 ff. and No. 199 above; Borchardt-Wustmann, pp. 443 f.). Büchmann, p. 180, quotes from Wallensteins Lager, "Und setzet ihr nicht das Leben ein / Nie wird euch das Leben gewonnen sein," and ibid., p. 169,

"Das wilde, eiserne Würfelspiel" from Schiller, as "eine beliebte Umschreibung für Kampf und Krieg." Schiller also offers us another example in his Lied an die Freude (Büchmann, p. 171), "Wem der grosse Wurf gelungen." Perhaps the best-known of these gaming proverbs is Caesar's expression, reputedly uttered in Greek, Alaea iacta est (Büchmann, p. 437).

253. Als Policratus schreibt. das spylbret ist ain muoter der lugin vnd mainayden. (S.d.S. fol. 113b.)

Policratus is John of Salisbury; cf. Herrmann, p. 360. This is probably not proverbial. I have found no parallels.

254. a) Nu ist ain gemains sprichwort das die spylmaister sein nackent arm vnd ellend / das pretspil ist auch schedlich so der mensch dartzuo ist. (S.d.S. fol. 27a.)

b) Vnd ist ain sprichwort das gemainlich die pesten spylmaister sein arm nackende vnd plosz. (S.d.S. fol. 114a.)

Although Eyb calls this a "common proverb," I have not been able to find any exact parallels. Lenschau, p. 77, quotes two proverbs from Grimmelshausen, which contain a similar idea, "Der Teufel verlässt keinen Spieler, lässt ihn aber blutarm werden" and "Wenn der Wurf aus der Hand ist, ist er des Teufels." Cf. Apperson, p. 243, "Gaming, women and wine, while they laugh, they make men pine" recorded 1640.

255. Wann wer hauffet die anderen tugenden on demütigkait / der tregt spreüwer vnd staub an den windt / (S.d.S. fol. 10a.)

The second part of this Biblical phrase is quoted as proverbial by Büchmann, p. 22, and Eyb's version is one of the earliest examples. It is based on Job 2: 18: Erunt sicut paleae ante faciem venti et sicut favilla, quam turbo dispergit. Cf. Job 13: 25: sed tanquam pulvis, quem proicit ventus a facie terrae, and parallel passages. Cf. St. Augustine (Migne, FL, XXXIX, 2314), Qui sine humilitate bona opera agit, in ventum pulverem portat.

256. O narr, o grosser narr! du waist nit, das man dich yetzund verkaufft, vnd steest auff dem stain, da der pütel ausz rüfft. (II, 42, 19-20)

This is Eyb's literal translation of Bacchides, ll. 814-15: O stulte stulte, nescis nunc venire te; atque in eopse adstas lapide, ut praeco praedicat. The phrase, "auf dem Stein stehen" may have had to Eyb's readers a meaning similar to that of "Anna sass am Breitenstein" of the popular folk-

song. Cf. J. Lewalter and G. Schläger, Deutsches Kinderlied und Kinderspiel (Kassel, 1911), No. 275, note, p. 335, where this "Stein" is explained as "... (der) Stein unter der Dorflinde oder auf dem Stadtmarkt, wo früher die gerichtlichen Ausrufungen stattfanden auch die Verlobten ihr Aufgebot abhielten." As Eyb uses the expression, it may be a proverbial reference.

257. Alle tag sterben die menschen (spricht Seneca). (S.d.S. fol. 63a.)

Eyb translates this maxim from Seneca, Ep. 24. 20: cotidie morimur. Cf. Ep. 120. 17, 18, and Otto, p. 228. Wander, IV, 833, 83, quotes a parallel without source, "Man stirbt alle Tage." Eyb's version appears to be the oldest in German.

258. Der mensch so er stirbet / nimpt nichts mit jm. (S.d.S. fol. 8a.)

The thought that men take nothing of their riches with them when they die is common in the Bible; cf. Job 1: 21, Eccles. 5: 14, I Tim. 6: 7, and in classical literature, cf. Seiler, Lehnspruchwort, II, 151. Seiler quotes passages from Ovid and Propertius and a German version from Düringsfeld, "Ein Tuch ins Grab, damit schab ab." This thought does not seem to have become proverbial in Eyb's form.

259. Ich wil eüch also peren die langen seyten vnnd faulen rucken als ainem stockfisch. (II, 107, 9-10)

This is Eyb's translation of Menaechmi, l. 993: nisi quidem vos vostra crura aut latera nihili penditis. Eyb adds the comparison to the "Stockfisch." This word was frequently used to indicate a fool or a lazy person. Kluge, Etymologisches Wörterbuch, p. 596, remarks that it was common from the time of Fischart, his earliest example, to the nineteenth century. Eyb's use of this word in the sense of a fool or lazy person appears to be the earliest recorded in German. Wander, IV, 873, 4, quotes from Mathesius, Syrach (1554-57), "Ein Stockfisch, vnnd Nussbawm vnd ein böß (Gottlos) weib wollen geplewet seyn." Cf. Gallacher, p. 504, "Ein Stockfisch wirt auch nimmer guot, Den man nit weidlich plewen thuot" and Lenschau, p. 131, "Dastehen wie ein Stockfisch" (fool). For the rest of the phrase, cf. Eccles. 30: 12: Curva cervicem eius in iuventute, et tunde latera eius dum

infans est, ne forte induret et non credat tibi, et erit tibi dolor animae, and Büchmann, p. 43. The phrase, "den rucken peren," was quite common; cf. Wittenwilers Ring, l. 4532: "So scholt du im den nacken peren," and Wiessner's commentary, p. 170, where he quotes "Darumb wil ich ... dir din ruggen beren," from Christus und die minnende Seele.

260. Chrisostomus spricht ... das die sünd sey lieblich vnd suosz auf ainen augenblick / nämlich der vnkeßchait / aber von stunden so werd sy verwandert in trawren vnd klagen. (S.d.S. fol. 2a.)

This quotation appears to have a proverbial idea contained in it. Wander, IV, 961, 46, quotes, "Die Sünde ist süß, auf eine folgt die andere gewiss" and 47, "Die Sünde ist süß (leicht), wenn sie grüsst, und bitter (drückt), wenn man sie büsst." The first is given without source, the second from the Bohemian and Dutch. I have found no other references. Eyb's rendering may be the earliest.

261. Er ist in sünden geboren vnd erzogen / ist ain sun der vnge-rechtheit vnd ain freünd des tods / er ist ain vasz des zorns / (S.d.S. fol. 59b.)

The first phrase, "in Sünden geboren" is quoted as proverbial by Büchmann, p. 61, from Ps. 50: 7, John 9: 34. The other phrases are also of Biblical origin, but only "die Schale seines Zorns," quoted by Seiler, Lehnspruchwort, I, 286 appears to have become proverbial. Eyb may have based his passage on Rom. 9: 22. Cf. Rev. 16: 1. Eyb's versions of these phrases appear to be among the earliest. Cf. Kurrelmeyer, Die erste deutsche Bibel, CCXXXVIII, p. 40: "die vasz des zorns" and Rev. 16: 1: "schenkuasz des zorn gotz"; ibid., CCXXXIV, p. 377: "Du bist aller geboren in sunden."

262. Vnd sagest du jm, das die sunn wäre die sunn, er gelaubet, das die sunn wär der mon; vnd sagest, das der tag wäre der tag, er gelaubett, das er wäre die nacht. (II, 36, 16-18)

This is Eyb's literal translation of Bacchides, ll. 699 ff.: Si tu illum solem sibi solem esse diceris, si illum lunam credere esse et noctem qui nunc est dies. Von Wyss, p. 107, says that this is proverbial in Latin. I have found no evidence that Eyb's translation is proverbial. It is apparently only an involved way of stating that a man who would act in that way is a fool.

263. Wann es ist geschriben die sunn sol nit vntergan auf eüwren zorn. (S.d.S. fol. 35b.)

This is Eyb's translation of Eph. 4: 26: sol non occidat super iracundiam vestram. Wander, V, 603, 106, quotes, "Ueber dem Zorn soll die Sonne nicht untergehen" from the Latin of Reuterdahl and Philippi, not from the Bible. Eyb's version is the oldest, being close to Luther's, which has become proverbial. The version in Kurrelmeyer, Die erste deutsche Bibel, CCXXVIII, p. 167, differs somewhat.

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264. Die tag des menschen sein als ain schatt auf ertrich vnd ist kain beleiben. (S.d.S. fol. 59b.)

Schulze, p. 31, lists this phrase as proverbial. It is a translation of Job 8: 9: quoniam sicut umbra dies nostri sunt super terram. Cf. Ps. 102: 12. Apart from the early Bible translations, Eyb's version is one of the oldest. Le Clercq, p. 54, quotes Puluis et Vmbra Sumus as a motto, from Horace, *Odes*, iv. 7. 16.

265. Den tag verwandeln sy in die nacht / vnd die nacht in den tag. (S.d.S. fol. 111b.)

This is Eyb's translation of Job 17: 12: Noctem verterunt in diem, et rursum post tenebras spero lucem. Wander, III, 847, 80, cites, "Man soll nicht aus Nacht Tag und aus Tag Nacht machen" from Bohn. This expression does not appear to be current as a proverb in German, as I have only found one reference.

266. Mein geüt, lasz nit ab, tauffs wol die katzen! (II, 90, 12)

This is Eyb's translation of Menaechmi, l. 617: perge in virum. Eiselein, p. 365, quotes this phrase from Eyb as a proverb. I have found no parallels, but it is undoubtedly proverbial. *DW*, V, 289, quotes this passage from Eyb and remarks, "gewiss von etwas unangenehmen." Wander, IV, 1048, *5, quotes "einen taufen" as, "ihm einen Spottnamen beilegen" which would not fit here, as the Latin makes clear that the phrase means "to give someone a beating."

267. So kommt der tod der macht alle menschen geleich. (S.d.S. fol. 65b.)

Eyb attributes this to Seneca and it may be from Troad. 434: aequa mors est. Vincent of Beauvais, De eruditione,

p. 169 and Seiler, Lehnspruchwort, II, 151 quote a much closer parallel from Claudian, De rapt. Pros. ii. 35. 300: Omnia mors aequat. Eyb's appears to be the earliest version in German. Eberth, p. 47, quotes a parallel from Brant's Narrenschiff, which connects this thought with fortune, "Das glück deilt vnglich guot vnd rich / Aber der dot macht es alls glich" (85, 81). Cf. Horace, Odes, i. 4: Pallida mors aequo pulsat pede pauperum tabernas regumque turres, and Wander, IV, 1231, 145, "Der Tod macht alle Menschen gleich, inn allen Ständen, Arm vnd Reich" from Lehmann. Cf. Eyb's poem on death, quoted by Herrmann, p. 415.

268. Antwort Solon / kain thor mag geschweigen / der vnweysze eilet den sack vnd windt auff ain mal ausz zuo giessen / so der weisz mässigt vnd temperiert sein rede. (S.d.S. fol. 22b.)

Eyb translated the first part from the chapter on Solon in Burlaeus, p. 20: Cui ait: Nemo stultus tacere potest. Cf. Prov. 17: 28: Stultus quoque, si tacuerit, sapiens reputabitur et, si compresserit labia sua, intelligens, and Seiler, Lehnspruchwort, II, 100. Eyb's appears to be the earliest version in German. The next phrase in Eyb's passage, "den Sack und Wind auf einmal ausgiessen," appears to be related in thought to the phrase, "das Kind mit dem Bade ausschütten," that is, to throw away the good with the worthless. I have found no parallels to Eyb's phrase, which, however, appears to be proverbial.

269. Wann es prouer. / geschriben / ain träger ist alltzeit in armuot. (S.d.S. fol. 55a.)

Eyb probably had in mind Prov. 21: 5: omnis autem piger semper in egestate est and parallel passages. Wander, IV, 1280, 4, quotes from the Italian, "Der Träge bring't's nicht weiter als bis zum Armenhaus." Seiler, Lehnspruchwort, II, 9, quotes parallel passages from the Bible and a Latin parallel from Wipo's Proverbia: Manus sine opere mendicabat propere. Eyb's version appears to be one of the earliest in German. Cf. No. 280.

270. Schreibt Ambrosius ... nyemandt trincket geren trübes wasser. (S.d.S. fol. 105a.)

Ultimately, this may be an allusion to Jer. 2: 18: Et nunc quid tibi vis in via Aegypti, ut bibas aquam turbidam?

It may also be a reference to the fable concerning the wolf and the lamb; cf. Seiler, Lehnsprichwort, I, 268. The phrase, "trübes Wasser" is used proverbially; cf. Eberth, p. 102, "Vnd hab gemacht vil wasser tryeb," Thiele, p. 251, Wander, IV, 1825, *608. Vincent of Beauvais also quotes the passage from Jeremiah in his De eruditione, p. 51.

271. Vnnd trincken, das mir die leber schwimmen möcht. (II, 106, 21-23)

Eyb inserts this proverbial comparison into his translation of Menaechmi, after l. 899. Eiselein, p. 604, quotes the phrase from Eyb, and Wander, IV, 1324, *184 copies Eiselein. Wander, II, 1867, *6, quotes a related phrase from Frommann, "Er hat eine durstige Leber." DW, VI, 461, remarks that "die Leber ist der Sitz des Durstes" and quotes a variant from G. Gotthart, Zerstörung Trojas (1598), "und d lebern wol im wein ernetzen, dasz sie darin frei schwimmen musz." Eyb's is the oldest version of this phrase in German.

272. Da wölllen wir essen vnd trincken, das wir mit der zungen hincken vnd ainander nit mer erkennen, bisz der morgenstern kommet an den hymel. (II, 71, 28-30)

This is Eyb's free translation of Menaechmi, l. 173: Inde usque ad diurnam stellam crastinam potabimus. Wander, IV, 1325, *185, quotes the phrase, "trinken, dass die Zungen hinken" from Eiselein, who quotes Eyb, and from Simrock. Lexer, I, 1299, quotes the earliest example from Appolonius von Tyrland (ca. 1300): "daz in die zungen hunken." DW, IV, 1445, remarks that the phrase is still common and cites an early example from E. Windecke, Spottgedicht auf die alten Adelsgeschlechter zu Mainz (1429): "dye zunge wiß mer (mir) nu hinken." Wiessner, in his commentary, p. 208, quotes a parallel from Metzens Hochzeit (Lassberg, Liedersaal, III, 403, 157 f.): "si suffent und trunckent, daz in die zung hunken" (ca. 1425). Eyb's phrase is quoted in DW, XVI, 592. The word "Morgenstern" is also used proverbially, especially in connection with drinking; cf. DW, VI, 2581, "saufen, bis der Morgenstern aufgehet," potare inde usque ad diurnam stellam crastinam, from Steinbach (1732), and from Grobian (1551), "geh nimmer heim, es hab dann schon / zwen streich langst auf die glock gethon / und dasz bald komb der morgenstern." Eyb's use of "Morgenstern" in this sense, appears

to be the earliest in German.

273. Schreiben die weisen also / wer redet oder krieget mit ainem truncken menschen das ist ain torhait / (S.d.S. fol. 39b.)

This appears to be based on Prov. 26: 5: Responde stulto iuxta stultitiam suam, ne efficiaris ei similis. Cf. Apperson, p. 227, "He is a fool that deals with fools," recorded 1350. Wander, IV, 1348, 42, quotes a fairly close parallel from Pistor (1716-25), "Wer mit einem Trunkenen hadert, der zankt mit einem Abwesenden." Eyb's version of this thought appears to be the earliest in German.

274. Wann wo trunckennhayt regniert / da wurdet gehindert die weyszhait vnnd nichts behalten in gehayme. (S.d.S. fol. 93a.)

This appears to be based on Prov. 31: 4: Noli regibus, o Lamuel, noli regibus dare vinum, quia nullum secretum est ubi regnat ebrietas. Cf. Prov. 20: 1. Seiler, Lehnspruchwort, II, 179, quotes a parallel from Pliny, In proverbium cessit, sapientiam vino obumbrari, and, from Freidank, "So der win kumt in daz houbet so ist der muot betoubet." Loewer, p. 40, quotes a parallel to Freidank from Isidor, Synonyma: vino multo gravatur mens. Wander, IV, 1351, 55, quotes from Petri, "Wo Trunkenheit ist, da ist kein Heimlichkeit."

275. Wann die tugende vnd was gut ist, loben sich selbs. (I, 13, 26-27)

Eyb may have based this phrase on some such Latin phrase as Cicero, De fin. II. 72: Ut officii fructus sit ipsum officium, quoted by Apperson, p. 663, as the original of "Virtue is its own reward." Seiler, Lehnspruchwort, I, 259, quotes other Latin parallels as does Otto, p. 373. Wander, IV, 1360, 84, 1366, 230 and 1367, 244 has parallel passages in German. The last Wander reference, from the Bohemian, is quite close to Eyb, "Tugend lobt sich selbst." Eyb's appears to be the earliest German version.

276. Ia, du sagest gar recht, wenn es also leicht wär zuo thuon vnd zuo lassen, als es ist zuo reden. (II, 120, 22-23)

This is from Eyb's translation of Philogenia. This phrase, "Tun und lassen" is a fixed phrase, which was very common in the Middle Ages (MHD Wb. I, 944b, 1) and is still in use (cf. DW, VI, 220). Cf. Wittenwilers Ring, l. 12: "Was man tuon und lassen schol" and Wiessner's references to

this line, commentary, p. 9. Wander, IV, 169, 58, quotes a variant from Lehmann, "Es muss einer oft thun vnd lassen, was er nit will, dass er dardurch darzu kommen, was er haben will." Cf. also Wander, IV, 1170, 80.

277. Die sich vil rûmen vnd droen vil / thuond vnd schafen wenig.
(S.d.S. fol. 8b.)

This expression has the same meaning as "Viel Geschrei, wenig Wolle" (cf. Wander, I, 1602, 52). Seiler, Lehnspruchwort, II, 24, quotes a variant from Freidank, "Swer zallen rîten drôuwen wil, den sol man vûrhten niht ze vil." Wander, I, 697, 3 and III, 1770, 14 quotes two proverbial phrases, the first from Eyring (1601), and the second from Gruter (1610-12), which when combined, give us Eyb's version, viz., "Viel Rühmens vnd nichts dahinter" and "Die eim trâwen, wollen einem nichts thun." Cf. Suringar, p. 55. Eyb's appears to be the oldest version in German of these phrases used together.

278. Wer vil tuot vmbsonst, der hat dester minder. (II, 143, 26-27)

This sentence, from Eyb's translation of Philogenia, appears to have a proverbial ring, but I have not been able to find any parallels. It may be just a statement of fact.

279. Noch das tuot, als man sagt, das man tuot über der thuonaw.
(II, 46, 17-18)

This is Eyb's translation of Bacchides, l. 897: neque osculatur neque illud quod dici solet. Here again, Eyb has taken pains to make quite clear to the reader what the Latin leaves unsaid. Eiselein, p. 122, who quotes this phrase (repeated by Wander, IV, 1186, *504), explains it as "die Art zu lieben über den Alpen, d.i., in Italien, die Eib wohl kennen musste." Sandvoss, p. 58, refers to Eyb when he explains Waldis' lines, "er kan dir doch nit geben muth, / wie man jenseit des wassers thut." He relates this phrase correctly to the MHG expression "eins spils si do begunden, als man jensit Rines tuot" from Von der wibe list 142. Sandvoss says that the phrase refers to coitus and was common in MHG. Wander repeats the information from Sandvoss. Eyb's is the only version to use the Danube, the others using the Rhine, or simply, "das Wasser."

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280. Wann dem überwinder wirt gegeben der preise / vnd der trüg
wirt beleiben in vil ellend. (S.d.S. fol. 60a.)

This appears to be a reference to II Tim. 2: 5: Nam et qui certat in agone non coronatur nisi legitime certaverit. Wander, II, 1128, 11, and Seiler, Lehnsprichwort, I, 176, quote a parallel version, "Wer redlich ficht, wird gekrönt." Eyb's version appears to be the oldest in German. For the second part of the quotation, cf. No. 289.

281. a) So ein vnbedachtes uobel, wenn das kumpt, ist dester
schwerer. (I, 84, 4-5)
b) Wann ein ietzlich schnell ding, das do ist vnbedacht, ist
schwere. (I, 84, 13-14)

These two passages appear to be translations of Cicero, Tuscul. Disp. 111. 14. 30: Ergo id quidem non dubium, quin omnia, quae mala puteretur, sint improvisa graviora. Seiler, Lehnsprichwort, I, 260, quotes from Publ. Syrus: Semper plus metuit animus ignotum malum. He also lists the opposite, e.g. Plautus, Trinum.: Nota mala res optuma est. Wander, IV, 1383, 16, quotes a close parallel from Petri, "Die vnbedachten vbel sind am schwersten." There is a related passage in the chapter on Terence in Burlaeus, p. 342: Que dum incipias dumque ignores gravia sunt, ubi cognoveris faciliora erunt (Heaut. v. 6.). Eyb's formulation of this sentiment appears to be the oldest in German.

282. Als auch Therencius schreibt: Das an wol essen vnd trincken
die vnkeuscheit kalt sey. (I, 11, 4-5) (I, 67, 11-13)
(S.d.S. fol. 39a.) (S.d.S. fol. 143a.)

This is the most popular single proverb used by Eyb, appearing as it does four times with scarcely any change in the wording. In all references but the last, where he does not indicate any source, Eyb ascribes this thought correctly to Terence (Eun. 1. 732: Verbum hercle hoc verum erit; Sine Cerere et Libero friget Venus). This proverb has become popular in German in the form, "Ohne Wein und Brot leidet Venus (Liebe) Not." Cf. Wander, V, 102, 400. Wander's source is Franck. The earliest example is that recorded in the Klagenfurt collection (1468), "An wein und brot leidet Venus not," cited by Seiler, Deutsche Sprichwörterkunde, p. 99.

Eyb's version, which is one of the oldest in German, was not able to compete with the rhymed version and appears to have dropped out entirely. The Latin original was also popular in the Middle Ages as Vincent of Beauvais quotes it in De eruditione, p. 180. Eyb quotes the opposite of this proverb in S.d.S. fol. 18b: "So der pauch ist auszgedent mit speisz vnd gesprenget mit wein / so volget wolust der vnkeuschen gellider," and attributes it to Jerome. We find it in Jerome, Ep. liv. 10, and quoted by Vincent of Beauvais in De eruditione, p. 142, uentrum cibo distentum et uini potacionibus irrigatum uoluptas genitalium sequitur. Cf. also Jerome, Adv. iov. 11. 7 (Migne, PL, XXIII, 297): Esus carnum et potus uini atque saturitas uentris seminarium est libidinis, as quoted by Vincent of Beauvais, De eruditione, p. 179. This sentiment is probably an expansion of the common proverb, also quoted by Vincent of Beauvais, op. cit., p. 332: Pinguis enim uenter non gignit sensum tenuem. For references and variants to this proverb, cf. Wiessner's notes to l. 5975 of Wittenwillers Ring, commentary, p. 214.

283. Aha! hab ich dann Vrias brief getragen? (II, 42, 16)

This is Eyb's translation of Bacchides, l. 810: Aha, Bellorophontem tuos me fecit filius. Eyb's note over the word Bellorophontem as given by Herrmann, is: fuit grecus, qui detulit litteras contra se. This is another example where Eyb replaces an unfamiliar figure with one which would be well known to his readers. The Bible passage is Sam. 2: 11-15. Wander, IV, 1496, *1 and *2, quotes as proverbial "Einen Uriasbrief bekommen" and "es ist ein Uriasbrief." For the second reference, Wander quotes Eiselein, p. 614, who refers to Eyb. Eyb appears to be the first to use this phrase proverbially in German.

V

284. Man spricht wenn der vater würffel legt so spyle der sun.
(S.d.S. fol. 113b.)

Wander, IV, 1542, 188, quotes an exact parallel without source, "Wenn der Vater Würfel leit, sind die Kinder zum Spiel bereit." Risse, p. 222, quotes the same proverb from Murner, Narrenbeschwörung, 53, 15. Eyb's is the oldest version of the proverb in German. It is modelled on the older

proverb, quoted by Zingerle, p. 188, from Vintler, "Doch haben die alten war gesait: wenne der abt die würrfel trait, so spilent die münich alle gern" and by Eberth, p. 31, from Brant. Cf. Wander, I, 17, 7 ff. Cf. Nos. 252, 253, 254 above.

285. Zu solhem verpennen wil ich antzündē das feüer. (II, 71, 15)

Eyb inserts this phrase into his translation of Menaechmi, after l. 158. This phrase seems to be proverbial but I have found no parallels. The meaning is quite clear, "for such an undertaking I'll be the first." This is another example of Eyb's use of proverbial phrases to make the meaning of the play clear to his readers. Cf. Nos. 11, 58, 108, 111, 116, 212, 213, 279, and Introduction, p. xi.

286. Wer verleürett den gelauben / der hat nichts mer das er verlieren mag. (S.d.S. fol. 107a.)

Otto, p. 297, quotes similar phrases from Plautus, Curc. 504: Eum rem fidemque perdere ... aiunt and Jerome, Ep. cxvii. 10: quando et rem et famam amiseris. "Glauben," in Eyb's phrase, may mean either "faith" or "credit." This latter meaning is found in Wander, I, 1701, 120, "Wer den Glauben verloren hat, der hat nichts weiter zu verlieren." This phrase became expanded later on to "Gut verloren, nichts (wenig) verloren, Mut verloren, halb (viel) verloren, aber Ehre (Freiheit) verloren, alles Verloren," Wander, II, 192, 167, quoted from Tappius (1539), and Petri (1605). Cf. also Wander, II, 192, 163. Eyb's appears to be the earliest German version.

287. Als es ain torhait ist / das verlorn erst nach der verlurst lieb zuhaben. (S.d.S. fol. 80a.)

Eyb ascribes this thought to Seneca; he may have had in mind Ep. 4. 6: nullum bonum adiuvat habentem, nisi ad cuius amissionem praeeparatus est animus. nullius autem rei facilius amissio est, quam quae desiderari amissa non potest. Wander, IV, 1567, 46, quotes a variant from Seybold (1677), "Wenn wir etwas verloren, wissen wir erst, was es werth gewesen ist" and 1569, 8, from Lehmann (1630), "Nach verlust kompt auch wol Schaden." Cf. Apperson, p. 670, "We never know the worth of water until the well is dry" recorded 1732. Eyb's formulation of this thought appears to be the oldest in German. Cf. Prov. 20: 14: Malum est, malum est, dicit omnis emptor,

et, cum recesserit, tunc gloriabitur.

288. Spricht Seneca ... ain vogel ysset nitt den andern vogel seiner gestalt. (S.d.S. fol. 101b.)

I have been unable to locate this passage in Seneca; Eyb may have had in mind *De ira*, II. 8: *Ferae inter se placidae*, quoted by Seiler, *Lehnsprichwort*, II, 186. Eyb's phrase is related to the common proverb, "Eine Krähe hackt der andern die Augen nicht aus" cited by Seiler, *op. cit.*, p. 187 and Thiele, p. 88. This proverb is also listed by Wander, II, 1564, 47 and Lennon, p. 29. Apperson, p. 124, lists an English version, recorded 1578, "Crows do not pick out crows' eyes" and *ibid.*, p. 158, "Dog does not eat dog," based on Juvenal, *Sat.* xv. 160: *... parcit Cognatis maculis similis fera*. Eyb's formulation of the thought appears to be the earliest in German. Cf. Seiler, *Deutsche Sprichwörterkunde*, p. 98.

289. Vnd ein senfftige guotige fraw sey ein seltzamer vogel auff ertrich vnd sey geleich einem schwartzen schwannen vnd einer weyssen kroen. (I, 8, 7-9)
- Wander, III, 1449, *111. Wander, IV, 1670, *599. Borchardt-Wustmann, p. 385. Büchmann, p. 401. Seiler, *Lehnsprichwort*, I, 224, 265; II, 22. Zingerle, p. 115.

This passage is based ultimately on Theophrastus, *Liber de nuptiis*, quoted by Wiessner in his commentary, p. 124: *Aut si bona fuerit et suavis uxor (quae tamen rara avis est)*. Vincent of Beauvais paraphrases this statement, from Jerome, *Adv. Iovin.* 1. 47 (Migne, *PL*, XXIII, 290), who quotes Theophrastus, in his *De eruditione*, p. 147. Eyb likewise may have gained his version from Jerome. The phrase *rara avis* was very common in classical literature; cf. Seiler and Büchmann who refer to Juvenal, Cicero and Persius. Büchmann remarks that that Luther's use of the phrase, "gar eyn seltzam vogel ist ..." in *Von weltlicher Obrigkeit* (Weimar ed., XI, 267) is the oldest. *DW*, XII, 400, cites Eyb's phrase and also "Es ist ein seltzamer vogel ein christ," from Niklas von Wyle, both of which antedate Luther's use. Eyb's use of the phrase may be the oldest, as Wyle's *Translatzen* were written from 1461-78, while *Ehebüchlein* was written in 1472. The expressions, "schwarzer Schwann" and "weisser Rabe" occur often in classical literature, e.g. Juvenal, *Sat.* vii. 202:

corvo quoque rarior albo and Sat. vi. 165: Rara avis in terris nigroque simillima cycno, as quoted by Seiler. Similar expressions also occur in Fecunda ratis, ll. 1276 f.: Albus erit corvus and nigros spectabis olores. Similarly the two occur together in German, e.g. Der Renner, ll. 8426 f.: "Selten wir gesehen haben / Swarze swanen und wize raben." Waldis uses almost the same words, "ein weissen rappen vnd schwartzen schwan, / wer mag den je gesehen han?" quoted by Sandvoss and Wander, above.

290. So schreibt Petrarcha / ... die bruoder hassen vnd verschmähen
gemeincklich ainander / vnnd ist ain seltzamer vogel bruoder-
liche lieb. (S.d.S. fol. 120b.)

Eyb appears to have translated this from Petrarch, De remediis, pp. 262 ff. and pp. 489 ff., especially p. 489: Vt ferme nullus amor aequior fraterno, sic nullum, vbi incoeperit, iniquius odium nulla acrior inuidia. The thought ultimately goes back to Prov. 18: 19: Frater, qui adiuuatur a fratre, quasi civitas firma, et iudicia quasi vectes urbium, and Ps. 132: 1: Ecce quam bonum et quam iucundum habitare fratres in unum! Cf. Gen. 13: 8. Eyb's version is opposed to the thought in the Bible passages and appears to be the oldest in German. DW, XII, 400, quotes a close parallel from Zimm. Chron.: "Es sagt der poet Ovidius, das die liebe oder ainigkait zwischen gebrüedern ain seltzamer vogel seie." Wander, I, 486, 8, cites "Brüder vertragen sich selten" without source and 488, s.v. "Bruderliebe," "Bruderliebe sieht oft trübe" from the Latin, Rara concordia fratrum. Cf. No. 289, for discussion of "seltener Vogel."

291. Eür senfte wort sein ain rechter vogel leim. (II, 6, 27)

This is Eyb's translation of Bacchides, l. 50: Viscus merus vostrast blanditia. This is a proverbial reference taken from bird-catching. Borchardt-Wustmann, p. 295, quotes "auf den Leim gehen, sich betrügen lassen" as proverbial. DW, XII, 416, quotes Eyb's phrase as proverbial and cites a parallel from Butschky, Pathmos (1677), "ihre (der Weiber) reden seyn pech von vogel-leim." Eyb appears to have been the first to use this phrase in a proverbial sense.

W

292. Wasser ist dem wasser noch milch der milch nit so gleich als

ir zwen seyt. (II, 112, 33-34)

This is Eyb's translation of Menaechmi, l. 1089: neque aqua aquae nec lacte est lactis, crede mi, usquam similis. Von Wyss, p. 104, refers to "Ein Tropfen Wasser ist wie der andere" in commenting on this passage. Seiler, Lehnsprichwort, I, 206, says that the comparison of milk to itself was proverbial with the Romans and quotes the passage from Menaechmi. Wander, III, 658, 12, quotes from Henisch, "Ein Milch ist der andern gleich" and 659, *55, from Eyerling, a closer parallel to Eyb, "Ein Milch der andern gleicht nicht so gar, als der dem ehlich sieht." Eyb appears to have been the first to use this comparison in German.

293. Wie das wasser herfleüßet, also muosz man das laiten vnd gebrauchen. (II, 135, 8-9)

This is from Eyb's translation of Philogenia. The Latin original is found in Margarita poetica, fol. 265b Z: de futuris habenda est deliberatio ut uulgo traditum est: Aqua qualis fluit excipiatur. Wander, IV, 1823, 543, quotes Eyb's translation from Eiselein, p. 628. I have found no parallels. Eyb's expression is probably related in meaning to the phrase, "sich nach der Decke strecken," i.e. to make the best of things.

294. Warlich, es ist gar ain schnelles wasser bey üch: man mag nit wol darüber geen on sorge vnd schaden. (II, 8, 25-26)

This is Eyb's translation of Bacchides, l. 85: Rapidus fluvius est hic, non hac temere transiri potest. Eyb's own note to this line reads as follows, Rapidus fluvius etc. q.d. Meretricium est, vt quidam velox fluuius, per quem non potest preteriri temere sine prudencia vel sine racione. I have not been able to find any parallels to Eyb's use of the phrase, "schnelles Wasser" to refer to a dangerous situation.

295. Wann wo der weg kurtz ist da ist nit not vil zerung. (S.d.S. fol. 141b.)

Eyb translates this from the chapter on Tullius, in Burlaeus, p. 324: Avaricia senilis quid sibi velit non intelligo. Quid enim stultius est, quod dici solet, quam, via deficiente viaticum augere? Eyb attributes this to Seneca and it is from Pseudo-Seneca, De moribus, 18. Cf. Knust's note to this line and Otto, p. 370, who also quotes Cicero, De sen. xviii. 66: Potest enim quicquam esse absurdus, quam,

quo viae minus restat, eo plus viatici quaerere? Otto remarks that this sentence was applied to old misers and Eyb includes it in his discussion of avarice. Wander, IV, 1849, 164, quotes from Petri, "Je kurtzer Weg, je mehr Proviant jhm der geitzige sucht." Eyb's formulation of this thought appears to be the oldest in German.

296. Gee hinweg, der wein ist ausz! (II, 94, 12-13)

Eyb inserts this phrase into his translation of Menaechmi, after l. 695. Eiselein, p. 636, quotes this phrase from Eyb. Wander, V, 116, 707, quotes the same phrase without source. DW, XIV, 857, quotes "wenn ein ding zu end ist kommen, so sagt man: der wein ist ausz" from Lehmann. Handschin, p. 145, quotes from Hans Sachs, "Geht ewer strasz! der wein ist ausz." Eyb's use of this phrase is apparently the oldest in German.

297. Im pucche Esdre ... was das sterckest sey / ... der wein ist das sterckest vnd überwindet alle ding wann er verwandelt vnd machet den weisen zu toren vnd narren. (S.d.S. fol. 38b.)

This is Eyb's translation of III Esdras, 3: 17-19: Et coepit prior, qui dixerat de fortitudine vini, et dixit; Viri, quam praeualeat vinum omnibus hominibus qui bibunt illud! Seducit mentem, itemque regis et orphani facit mentem vanam, item servi ac liberi, pauperis ac divitis. Cf. Ecclus. 19: 2 and Prov. 20: 1. Seiler, Lehnspruchwort, II, 179, quotes a similar observation from Seneca, Ep. 83. 17: Nihil aliud ebrietas est quam voluntaria insania. Eberth, p. 74, quotes from Brant, "Wyn machet vsz eym wysen man / Das er die narrenkapp streifft an." Cf. Wander, V, 106, 501. The modern German form, "Wein und Weiber betören die Weisen" stems from Luther's translation of Prov. 19: 2 (cf. Schulze, p. 111). Eyb's formulation, based on a different passage of the Bible, appears to be the earliest in German.

298. Die ist weisz als die milch vnd ist so mürb als ain junges hündlein, das du sy mit ain nagel mochtest schneiden. (II, 142, 2-3)

This is from Eyb's translation of Philogenia. The phrase, "weiss wie Milch," is common (cf. Wander, V, 148, *39). Wander, III, 782, *2, quotes "einen mürbe machen" as "nachgiebig machen, überwinden," without source. The word was used

in MHG to describe softness of the body, as Eyb uses it; cf. Lexer, I, 2255: "ein maget junge so zart und also murwe" and "murwer lip." This use of "mürbe" does not, however, appear to have become proverbial.

299. Es ist jungen leuten gemain, das sy ee zuo den wercken eylen dann zuo den worten vnd nit harren mögen. (II, 140, 21-23)

This is from Eyb's translation of Philogenia. The original Latin is quoted in Margarita poetica, fol. 266a F.: Hoc est adolescentibo commune uicium: ut cum mulieribus prius ad rem quam ad uerba se conferre uelint: et omnes moras ferunt grauiter. Eyb may have had some proverbial expression in mind when he made this translation, such as "zu dem Werk eilen," i.e. "zur Sache." Zingerle, p. 181, quotes a related phrase from Wartburgkrieg (ca. 1260): "Den worten gent diu werk ie vor." Cf. Schiller, Wallensteins Lager, II, 2,

- "Schnell fertig ist die Jugend mit dem Wort." Cf. No. 133.
300. Aber zuo vil kestigen ist nit zuo loben / man sihet das ain leichter wind entzündet vnd erneeret das feilwer / vnd ain ungestümer wind erleschett es als Ouidius spricht. (S.d.S. fol. 3b.)

Eyb translates this from Ovid, Remedia amoris, l. 807 f.: Nutritur vento, vento restinguitur ignis: lenis alit flammam, grandior aura necat. Wander, V, 251, 87, quotes a parallel from Altmann's collection of Russian proverbs, "Ein schwacher Wind hilft dem Feuer, ein starker bläst es aus." Eyb's formulation appears to be the only one in German. Eyb is here discussing the education of children and this phrase may be considered a pedagogical proverb, which conveys the same sentiment as Luther's well-known phrase, "Der Apfel muss bei der Rute liegen," cited by Taylor, Problems, p. 25. Cf. Taylor's references and compare the following, Konrad von Meigenberg, Das Buch der Natur, ed. F. Pfeiffer (Stuttgart, 1861), 432, 12: "Wer der gerten schont, der hazt daz kint," and Robert Steele, Medieval Lore (London, 1893), p. 45, who quotes from Bartholomew Anglicus, "Such children . . . dread no perils more than beating with a rod: and they love an apple more than gold." Cf. also Wittenwilers Ring, l. 9015, "Mit gerten schol man kinder strafen," and Wiessner's note, p. 293. Cf. Nos. 139, 216 and the "Proverbs of Alfred," in An Old English Miscellany (EETS, XLIX [1872]), 128, 449 f.:

"for betere is child vnore thane vnbusum."

301. Vnd das selb schiff eylet auff vns her vil behender, dann der wind weet, dann die vögel in dem lufft fliegen. (II, 17, 29-30)

This is Eyb's translation of Bacchides, l. 290: neque aves neque venti citius. This expression was common in Latin; cf. von Wyss, p. 105, and Otto, p. 366. It is also common in German; cf. Wander, IV, 304, *18 and *20, "schnell wie der Wind" and Lennon, p. 30, "lauff geschwind, wie der Wind." Cf. DW, XII, 396, for "behend wie ein vogel" and "vogel in der luft."

302. Vnd aus vmbsehen windhelsig als ain vogel. (II, 101, 22-23)

This is Eyb's paraphrase of Menaechmi, l. 882: oculi spectando dolent. Wander, V, 265, "Er ist windhalsig worden, wie ein Vogel" is quoted without source. Brant, Narrenschiff, 9, in a variant quoted by Zarncke in his notes, uses the same phrase, "Wan er wer in der vogel orden / Man sprech er wer winthelsig worden," which escaped Eberth. Moscherosch also quotes it, from Brant, and Huth misses it in her collection. Cf. W. Hinze, Moscherosch und seine deutschen Vorbilder in der Satire. Diss. (Rostock, 1903), p. 27. Eiselein, p. 644, quotes both Eyb and Brant. DW, XIV, 304, quotes Brant and Geiler von Keisersberg as well as Fischart. Eyb's use of this comparison is the oldest in German; it appears to have been popular in the sixteenth and seventeenth centuries and then to have dropped out. According to H. Suolahti, Die deutschen Vogelnamen (Strassburg, 1909), p. 35, the bird-name "Wendehals" (English "wryneck"), first occurs in 1531. Eyb may have had this bird in mind in using the above phrase; if so, the adjective "windhalsig" appears to be older than the bird-name; cf. Lexer, III, 918. According to Brehms Tierleben, 4th ed., ed. Otto zur Strassen (Leipzig, 1911), "Vögel," III, 459 f., "der Wendehals leistet Erstaunliches in Verrenkungen seines Halses, und diese Fähigkeit ist es, die ihm fast in allen europäischen Sprachen den gleichbedeutenden Namen eingebracht hat."

303. Wie wol yederman genaigt ist wolfail zuo kauffen / vnd teüwer zuo verkauffen / davon gibt Augustinus ain hübsches exempel ... ir gedenckt alle / vnd wölt gern wolfail kauffen / vnd teure verkauffen. (S.d.S. fol. 112a.)

Eyb's formulation of this thought contrasts with that in Wander, V, 335, 15, from Henisch, "Wolfeil einkauffen macht wolfeil verkauffen." Eyb's implied advice certainly seems more advantageous, and it is recognized as a rule of good business, although it may not be a proverb.

304. Als Plautus spricht so der wolff hatt verporgen den raube /
kompt der fuchsz vnnd beraubett jn wider / (S.d.S. fol.
114b.)

Eyb translates this passage from the play, Querolus: Saepe condita luporum fiunt rapinae volpium, quoted by Otto, p. 379. Otto remarks that this sentence is certainly proverbial, but he gives no parallels and I have been unable to find any. For ascription of Querolus to Plautus see p. 106.

305. Da wirstu hübschen schertz sehen, so der wolf kommp vnder
die lemmer. (II, 98, 9-10)

Eyb inserts this into his translation of Menaechmi, after l. 797. Eiselein, p. 648, quotes Eyb's sentence as proverbial; I have found no parallels. It may have some connection with the fable concerning the wolf and the lamb. Seiler, Lehnspruchwort, II, 189, remarks that the Greeks, in their conception of the "verkehrte Welt," counted the wolf as a shepherd. Seiler quotes a passage from Cicero, Phil. iii. 11. 27: O praeclarum custodem ovium, ut aiunt, lupum. Zingerle, p. 176, also quotes a similar passage from Freidank, "Swa der wolf ze hirte wirt, da mite sint diu schaf verirrt." Eyb may also have had in mind Matt. 7: 15: Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.

306. So man dir vil verhaisset: Wann worte pachen nit küchlein.
(II, 143, 17-18)

This is from Eyb's translation of Philogenia. Eiselein, p. 650, lists this as proverbial from Eyb, as does Wander, V, 428, 711, who, in addition to Eiselein, cites Simrock. DW, V, 2513, explains the phrase, "einem küchlein backen" as "ihn zärtlich behandeln, besonders mit vorzug vor anderen," in connection with "wann das glück eim könzelt und küchlin bacht, so wil es in fassen und zertrucken" from Franck. Cf. Apperson, p. 619, "Talk is but talk," recorded 1620 and p. 710, "Words are but sands, it's money buys lands," recorded 1659. Eyb's use of the phrase appears to be the first re-

corded in German.

Z

307. Lass ir den zaum nit zulangk. (I, 10, 23)

Wander, V, 506, *23, quotes, "Den Zaum nicht zu lang lassen" from Eyering. The earliest example, listed in MHD Wb, III, 944b, is from Parzival, 40, 15, "einem den zoum lan, verlan = ihm den zügel lassen." Borchardt-Wustmann, p. 507, quote an example from Hans Sachs, which does not appear in Handschin's collection, "Wann du hast deim weyb aller massen / Erstlich den zaumb zu lang gelassen." Handschin, p. 150, quotes another example of the phrase as used by Hans Sachs. Huth, p. 91, cites a variant from Moscherosch, "Meinen Mund ... im Zaum halten." Cf. Schrader, p. 61.

308. Lasz vns der zeit zuo hilf kommen vnd frölich sein, die weil wir jung sein, das vns die zeit nit vnnutzlich on freüd vnnd wollust zergee! (II, 127, 8-10)

This is from Eyb's translation of Philogenia. The first part of Eyb's translation may have been influenced by Eph. 5: 16: sed ut sapientes; redimentes tempus, quoniam dies mali sunt, or Col. 4: 5: In sapientia ambulate ad eos qui foris sunt tempus redimentes. The second part of the translation reminds one of Eccles. 11: 9: Laetare ergo, iuuenis, in adulescentia tua, et in bono sit cor tuum in diebus iuventutis tuae; et ambula in viis cordi tui et intuitu oculorum tuorum. Lennon, p. 48, quotes, "Schicke du dich in die Zeit, so wird sie sich auch zu dir schicken" which would appear to be based on Luther's translation of Rom. 12: 11: "Schicket euch in die Zeit." Concerning the sentiment in the second part of Eyb's translation, cf. J. H. Usteri's well-known song, "Freut euch des Lebens / Weil noch das Lämpchen glüht" and the student-song, Gaudeamus igitur, iuvenes dum sumus. Cf. Horace, Odes, 1. 11. 8.

309. Uebrige hübschait vnd subtilitet zerprechen gern. (II, 121, 5-6)

This is from Eyb's translation of Philogenia. "Hübschait" is here used in the MHG meaning, "fein gebildetes und gesittetes wesen und handeln" (Lexer, I, 1367). Lexer, II, 1285, also quotes the adjective "hübsch" as used with "sübtlichkeit" from the fifteenth century, "mit hübscher sübtlichkeit

hofieren." Wander, IV, 952, 2, quotes from Pistor (1716-25), "Subtil taugt nicht (selten) viel." Eyb's formulation appears to be the earliest in German.

310. Wann was man zuuast noottigt, das zerpricht gerne. (I, 10, 32-33)

This thought is related to the general idea of "Mass halten"; cf. Seller, Lehnspruchwort, II, 94, who also quotes, "Zu viel muss brechen," without source. Thiele, p. 65, quotes "Wenn der strick am hertisten hellt, so bricht er," which appears to be the closest parallel. In thought, it may be based ultimately on ne quid nimis, or some such phrase; cf. Thiele, p. 65.

311. Was zerbrochen ist, das mag nit wider gantz werden. (II, 135, 6)

Wander, V, 564, 2, quotes this passage from Eyb's translation of Philogenia. Eyb refers in this phrase to lost virginity; cf. the proverb, quoted by Wander, IV, 1076, 3, from Petri, "Die Jungfrawschaft ist vnwiderkeufflich," and quoted in Latin, from Ovid, Ep. v. 103-104, by Vincent of Beauvais, De eruditione, p. 173; nulla reparabilis arte lesa pudicitia est. Cf. the well-known "La cruche cassée" (Der zerbrochene Krug). Eyb's formulation of this thought appears to be the oldest in German.

312. Wann der zoren krencket den menschen vnd erplendet die vernuft. (II, 147, 35-36)

This is from Eyb's translation of Philogenia. Eyb is here using the phrase in its literal meaning; anger actually makes a man ill and thus blinds his reason. Wittenwilers Ring, ll. 4377-79, also uses the expression literally:

Dar umb 'so schol ein iecleich man
Sich hueten gar vor ungemuet
Und zorn, der im daz pluot verpruet.

Wiessner, in his commentary, p. 164, quotes corroborating evidence from Reg. san. Sal. 3: curas tolle graves, irasci crede profanum, and from Meinauer Naturlehre, in his note to l. 4374: "zorn, sorge unde widermuote swendet die craft unde den lip." Cf. also Prov. 17: 22: Animus gaudens aestatem floridam facit, spiritus tristis exsiccat ossa, and Ecclus. 30: 26: Zelus et iracundia minuunt dies, et ante tempus senectam adducet cogitatus. The phrase is also used quite

early in its figurative meaning; Vincent of Beauvais cites Cato's statement concerning anger in De eruditione, p. 18: Impedit ira animum, ne possit cernere verum, which Deutscher Cato, as quoted by Seiler, Lehnspruchwort, I, 285, phrases as follows, "Zorn verirret den muot, daz ein man niht weiz, was er tuot." Seiler, ibid., quotes a variant from the Ebstorfer Sprüche (end of the fifteenth or beginning of the sixteenth century), "Der Zorn hindert eines Weisen Mut, der Zorn weiss nicht, was er tut." Wander, V, 605, quotes a close parallel to Eyb's wording from Gruter (1610-12), "Zorn den Menschen so verblend, dass er sich selbst nicht kent."

313. a) Sapiens hat also geredt, das ein schlang sei guotiger dann der zoren einer cleffigen frawen. (I, 26, 20-22)
 b) Kein ding ist verdroszner dann ein fraw, die cleffig ist vnd nit schweigen kan. (I, 26, 16-17)

Eyb bases No. 313a on Ecclus. 25: 22: Non est caput nequius super caput colubri, et non est ira super iram mulieris. No. 313b may have been influenced by Ecclus. 26: 17: Datum Dei est mulier sensata et tacita. Zingerle, p. 168, quotes a related thought from Diocletianus (ca. 1410), "ouch sagen ich uch uf minen eyt, das keynerley boszheit uber eins boesen wibes boszheit ist." Eberth, p. 78, quotes a similar sentiment from Brant, "Keyn grossern zorn man yenant spürt / Dann so eyn wibs bild zornig wurt" (64, 45). Hans Sachs follows Eyb and the Bible in using the formulation with "snake," e.g. Handschin, p. 20:

Und besser sei wohnen und wachen
 Bey löwen, schlangen und bey drachen,
 Denn bey eim solchen weib in zorn.

and p. 153:

Ein klaffende zung im anfang
 Sey gar nichts besser, wenn ein schlang,
 Die einen unbeschworen sticht,

which follows Luther's translation of Eccles. 10: 11. Cf. Handschin, p. 144 and No. 142 above. Ecclus. 25: 22 is translated literally in Kurrelmeyer, Die erste Deutsche Bibel, CCLVIII, p. 269, "Es ist nit schalckhafftigers haubte vber daz haubt des schlangen: vnd es ist nit zorn vber den zorn des weybes," while Eyb paraphrases to a certain extent. Wander, V, 602, 63, quotes, "Es ist kein Zorn vber Weiber Zorn" from Latendorf and Petri. Eyb's version is the oldest

to retain "Schlange" in its formulation. The "Sapiens," mentioned in No. 311a, may be Solomon, or Bernard of Chartres (cf. Vincent of Beauvais, De eruditione, p. 8).

314. Die weisen sprechen in jren sprichworten. So ain guoter muot
ains frommen menschen wirt belaidigt der wirt swärer zuo
zorn bewegt darumb sol sich der fromm bewaren vnd furchten
den zorn. (S.d.S. fol. 34b.)

Although Eyb specifically indicates that this is a proverb, I have not been able to find any exact parallels. Wander, III, 72, 604, quotes a related thought from Franck, "Fromme leute zürnen nit lang," and V, 610, 34, without source, "Der Zorn frommer Leute währt nicht lange." Cf. Lennon, p. 30, "Fromme Leute zürnen nicht lang." Seiler, Lehnspruchwort, II, 132, quotes a variant from Tunnicius, "He heeft einen vyent overwunnen, de synen torn bedwinget." Eyb's formulation of the thought, that the anger of a pious man is more terrible (schwerer), appears to be the earliest in German.

315. Mein zuckermelün. (II, 60, 17) (II, 72, 27)

This is Eyb's translation, respectively, of mel meum (Bacchides, l. 1197) and rosa (Menaechmi, l. 191). Eyb uses here a native term of endearment to replace the Latin. DW, XVI, 307, quotes the phrase from Eyb and calls it a "Kosewort." The Latin mel may have led Eyb to choose a like-sounding German word, "melün"; he may also have had in mind the MHG word "zuckermel." Eyb apparently is the first to use "zuckermelün"; Lexer, III, 1167, lists only "zuckermunt" in a passage from Der Renner: "geblüemet vriunt mit zucker-munde treit oft gallen in herzen grunde" which would serve as a parallel to No. 164 above.

316. Ich wil mir doch genuog wainen: die zuoflucht der frawen
ist alltzeit zuo den zäheren. (II, 134, 27-28)

This is from Eyb's translation of Philogenia. The original Latin is given in Margarita poetica, fol. 265b Y: Mulieribus aduersis in rebus flere est remedium; et semper recursus ad lacrimas. Wander, IV, 1165, 27, quotes from Bohn, "Thränen sind der Weiber Waffe" and V, 494, 3, "Zähren sind der Witwen wortsprecher vnd jhre morgensuppe" from Mathesius. Cf. Wander, V, 52, 1145 (from the Bohemian), "Weiber weinen und Hunde pissen, wenn sie wollen." Eyb's

formulation of this thought appears to be the oldest in German. Cf. Apperson, p. 707, No. 55, "Women laugh when they can and weep when they will," recorded 1611.

317. Die weiszheit musz von den thoren angefochten werden; kein poose zungen mag yemant poosz gemacht. (I, 51, 9-10)

Eyb translates this from the chapter on Diogenes in Burlaeus, p. 202: oportet, inquit, sapienciam ab insipientibus impugnari, esse enim se meliorem iudicat mala lingua quem carpit, superat autem consciencia quicquid mala fenxerit lingua. Cf. Ehebüchlein, p. 27, ll. 6 ff.: "Wann ich finde, das kein teyl des leibs behender ist zu schaden vnd am schwersten zu zemen, als die zunge des menschen, vnd ist ein woffen zu liegen vnd zu triegen, feintschafft, leymunt vnd alles uobel zu machen," based on Petrarch, De remediis, p. 62: Pessimum nocentissimumque hominis mali membrum, lingua est. Nil hac mollius, nil durius. Wittenwilers Ring, ll. 4626-27, offers a parallel to the above passage, "Won kain flaisch ward nie so böse / Sam die liegent zung, die löse," as does Hans Sachs (Handschin, p. 153), "Darvon das sprichwort ist entsprungen, / Ein zung sey böser, wann ein dieb." Cf. Jas. 3: 5-8. Eyb's phrase in No. 317 is the opposite to the references from Wittenwiler and Hans Sachs. The first part of Eyb's expression reminds one of Luther's translation of Matt. 11: 19: "Die Weisheit muss sich strafen lassen von ihren Kindern"; cf. Prov. 1: 7: Sapientiam atque doctrinam stulti despiciunt.

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based on Aulularia of Plautus to whom Eyb ascribes it 304.

